

Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

MAY 28, 1993/48th year of publication/No. 2356

Private adoptions could be banned in B.C.



Bill Fledderus

VICTORIA, B.C. — The provincial NDP government in B.C. is planning to amend its Adoption Act this summer in order to close or strictly regulate private adoption agencies.

The amendment, to be introduced in June, will require that adopting homes be "approved by the Ministry" and that birth parents receive "counselling from the Ministry prior to adoption placement." According to an April 23 release, "Placements arranged by private facilitators will no longer be an option."

The government's stated goal is to prevent private adoption agencies from making a profit and, more generally, to make adoption services equitable and uniform across the province. The government claims that it can facilitate adoptions at less expense than it would cost to monitor private agencies, charging couples no more than a \$100 court fee.

Observers are critical of the government's existing adoption

services (which now handle less than half the province's adoptions), and predict that the amendment is likely to make adoption overly difficult, forcing more couples to go out of the province.

Social Services Minister Joan Smallwood, the apparent force behind the government moves, promises that the amendment will be followed by an extensive revision of the Adoption act this fall.

Report recommends Ontario model

Banning private adoptions, while radical, is not without precedent. For example, neither Quebec nor Newfoundland permit private adoptions, says Joan Webber, adoption officer at Ontario's Ministry of Community and Social Services.

However, the most recent national study on adoption advocates mandatory licensing to regulate private adoptions, a model unique to Ontario.

Kerry Daly, a Guelph, Ont., professor who conducted two years of research and helped write the report, heard so many "horror stories" that he decided mandatory licensing is the best way, he recently told the Canadian Press.

The report's licensing recommendations were acclaimed by Robert Glossop of the Vanier Institute of the Family and by Sandra Scarth, director of the Child Welfare League of Canada, according to CP. The report also called for a national record of adoptions, long-term

studies on how well adoption practices work, AIDS testing for adopted babies and fairer consideration of single adults who want to adopt.

Christian agency

Ann Welwood, the executive director of Hope Pregnancy and Adoption Services Society in Abbotsford, B.C., is worried about the future of her agency and about the efficiency and effectiveness of government-run adoption services.

"I am concerned with the rush at which government is planning, in effect, to shut down private agencies," she says. "I am concerned about cutting off this legitimate, needed service, before government has an understanding of what is necessary to provide a high quality equivalent."

The public does not support the NDP's position, says Welwood, and it did not ask for these changes. On the contrary, people — birth parents especially — are asking for more options, not fewer.

"Would-be adoptive parents are fed up with the long waiting lists and the hopelessness and insensitivity that greets them [in governmental adoption services]. Increasingly more birth parents are seeking adoptive couples privately.... They want the freedom to be in control of the decisions," says Welwood.

Hope Services, a non-profit Christian group which also operates a branch in Prince

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Ontario's attempt to restrict abortion picketing is flawed, say observers

Bill Fledderus

TORONTO — An injunction being sought by the Ontario government, to prevent demonstrations around abortion clinics, hospitals and the private homes of those who work in them, is flawed and would set a bad precedent, according to a number of Christian observers. They worry that it goes against freedom of expression, of conscience and of

assembly.

But a number of observers agree limits on picketing are necessary. Gerald Vandezande, for example, argues that picketing about public justice issues should take aim at decision-makers.

"Protesters would be more politically astute and also, I believe, more persuasive if they chose to picket regularly at Queen's Park," says Vandezande, national public affairs coordinator for the Christian advocacy group Citizens for Public Justice. "That's where the decision-makers are; that's where the media is."

"When a doctor goes home, he is no longer a doctor. He is a parent, a spouse," and his family should not have to suffer, says Vandezande.

The injunction being sought

by Ontario Attorney-General Marion Boyd would prevent activity outside abortion clinics and hospitals in five specific municipalities: Toronto, London, Brantford, Kingston and North Bay. It would also prevent protests outside the homes and offices of those who work in the facilities. It would be similar to the one already held by Dr. Henry Morgentaler, which prevents protesters from coming within 152 m. (500 ft.) of his clinic(s).

"Women in Ontario have a right to legal health services, and abortion is one of those services," said Boyd, when she announced the action last month. "Women are currently being denied this right because of harassment and intimidation." Pro-choice activists who have

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Thinkbit

"Growing old is mandatory. Growing up is optional."

Source: Tom Wargo, a senior citizen from the Niagara region

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News

Consultation a formality

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George, places about 25 children per year. It also offers free pregnancy distress counselling.

Private adoption services have sprung up and taken over half the government's case load in the past 10 years, say observers. People such as Welwood argue that private agencies have done so well because they provide the kind of service people want — service obviously unavailable from government.

Mistaken or misleading?

It costs couples between \$3,000 and \$5,000 for a private adoption in B.C., "but there is no profit in this," Welwood told Trudy Beyak of *The News*, a local B.C. paper. The money is used to cover legal obligations, a home-study program, counselling for birth parents

and adoptive parents as well as numerous other items.

"And it's not true that it's the rich people who are adopting babies," she added. "These couples are making sacrifices. They're foregoing their vacations, making do with older cars, etc.," she told Beyak.

When asked where it will find the money to double its adoption services, the government talks about an "internal shifting of funds" and avoids talking about extra money.

Consultations between government and adoption professionals like Welwood have been frustrating, she says. "I was insulted, as were most of the other attendees, to realize the direction [of legislative change] had already been determined and the consultation process was merely a formality and a farce."

Agency pioneer in 'open adoptions'

Bill Fledderus

ABBOTSFORD, B.C. — What is adoption like when there is no secrecy involved and the children grow up knowing their birth parent(s)? Hope Pregnancy and Adoption Services, a Christian agency in Abbotsford, B.C., has been a pioneer in such "open adoptions."

In an open adoption, both birth parents and adoptive parents develop an ongoing relationship, share in some of the choices to be made and continue contact with each other after placement.

Now the B.C. government wants to begin offering open adoptions as well, but Hope's executive director, Ann Welwood, is worried about whether the government is prepared or able to offer the kind of personal attention and flexibility needed to make open adoption a success.

"Government has always concerned itself with secrecy and confidentiality in adoption," she says. "Secrecy was imposed to protect girls who 'got into trouble,' couples who felt embarrassed because they couldn't conceive and children from the stigma of illegitimacy."

But times have changed, she says, and adoption is different today.

"Young women are no longer willing to 'surrender' or 'release' or 'forget' the child they have carried. They want to help choose who will raise their children and they are determined to keep in touch, to have ongoing input into the child's life in a variety of ways and in varying degrees," she says.

"Now, many adoptive parents want to know the birth parents of the child they are to raise. They want their children to know their birth families and relate to them as extended family, as relatives (which they are)."

A cracked milestone: Vandezande

...continued from p. 1

repeatedly called for injunctions, heralded the action as "a milestone in the history of women's rights," to use the words of Kit Holmwood, president of the Canadian Abortion Rights Action League (CARAL).

Vandezande and others say the "milestone" is cracked. "The Ontario government's action is too sweeping and inclusive and will probably fail," says Vandezande. Other observers such as Janet Epp Buckingham, executive director of Christian Legal Fellowship for Eastern Canada, agree that the legal action is open to attack because it "advocates serious breaches of freedom of conscience and religion, freedoms which are enshrined in the Canadian Charter of Rights and Freedoms."

"The action cites about 15 protesters, apparently chosen to represent the gamut of people who have picketed the five locations," explains Buckingham. "Some are regular protesters who are affiliated with pro-life groups, but others are individual concerned citizens who protest on their own, for religious or other reasons," she explains.

Though the first court hearing concerning the injunction will not be held until August 16, the case has already inspired a lot of rhetoric and reflection.

"The injunction would be a bad precedent, detrimental to democracy," says Vandezande.

"If it goes through, it could mean that any minority group, even in a trade union which has a legitimate grievance, could be silenced in the same way."

But nonetheless he feels that some picketers have, in a sense, been asking for trouble. "If I had a problem with the way my children were being educated, I'd protest to the board, not the teacher," he says.

Not picketing a doctor's house, says Vandezande, "does not prevent you from privately approaching a doctor and asking to speak to him. Then if he invites you to his house, that's fine. But otherwise I feel his privacy should be respected."

"If the doctors' association had a convention at the Royal York Hotel at which they discussed abortion, that would be a perfectly legitimate situation for a demonstration," he says. "A public demonstration is appropriate to a public justice issue like government abortion policy or a labour dispute, but it should be aimed at the authorities" who can right the unjust policy, he says.

Aiming at private individuals is "exploiting freedom of expression," he says.

'Sidewalk counselling'

Jim Hughes, national president of Campaign Life Coalition (the political arm of the pro-life movement), expresses dismay at the legal action's threat to free speech. He also rejects the idea that so-called

"sidewalk counselling" and picketing amount to "intimidation and harassment."

Sidewalk counselling, done in Toronto, Calgary and Vancouver, consists of inviting women to talk about their pregnancy and their options.

'Targeting individuals'

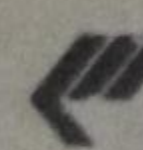
As for picketing, says Jane Holmes, executive coordinator of CARAL, "there are lots of other places that people against abortion can picket. The terrible thing about what [abortion protesters] do now is they target individuals, vulnerable women seeking abortion counselling or doctors at their private residences."

Holmes says she supports the right of pro-life activists to protest in public, "but this targeting of individuals has got to stop." She says she knows there are decent protesters who don't crowd around the clinic door and frighten those seeking abortion services or counselling, but those who do have ruined it for the rest, she says.

"I don't mind groups" who picket hospitals, as long as they keep back a respectful distance, says Holmes. A woman should be able to see them as she approaches, but it should be up to her if she wants to communicate with them or approach them, she says.

Holmes says she has concluded that "many protesters are not out to help women. They are out to get publicity, and they do it by victimizing women and doctors."

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Comment

PRESSREVIEW



Carl D. Tuyl

I told you so: Miss Campbell is not all sugar and spice. She called all Canadians who criticize the government without belonging to a political party "SOBs," and she did not mean "Sort of Baptist." Someone, somewhere floated a half-inflated trial balloon declaring Joe Clark a candidate for the Tory leadership. The balloon blew up before it could rise halfway above the Peace Tower on Parliament Hill.

Finally, we know the basic difference between Canadians and Americans, and we owe that information to Kraft General Foods of Canada. Kraft, in surveying both populations, found that Canadians have 32 percent more chocolate in their cupboards than Yankees.

A poll in Nova Scotia predicted an end to 15

years of P.C. reign in that province. Loud and insistent pronouncements about hiring freezes have come from Ottawa as steadily as a video recorder flashing 12 o'clock. In spite of all those solemn declarations the public service grew 2.6 percent last year to 223,598 employees.

Monsieur, glitter-consumer to the end, concluded his globe-trotting fare-thee-well trip with a visit to another lame duck politician, President Mitterand. People with impure thoughts explained the trip as a fishing expedition for a prestigious job in some international organization.

There was a mass protest demonstration in Ottawa. People from all over the country with a wide variety of complaints registered their dissatisfaction with the government. The main chunk of everybody's beef concerned NAFTA. The Canadian Labour Congress maintains that cheaper labour costs in Mexico will eliminate tens of thousands of Canadian jobs. Ralph Nader, the famous U.S. consumer advocate said that NAFTA is "the product of a global corporation strategy to pull standards in Canada and the United States down to the level in Mexico."

From a hotel announcement in the former Yugoslavia comes

this directive: "The flattening of underwear with pleasure is the job of the chambermaid." And in Japan one hotel was even more committed to the comfort of its guests, as becomes apparent from a notice in its rooms: "You are invited to take advantage of the chamber maid."

Tim Harper whined in the *Toronto Star* that Canada is fast becoming a country without a sovereign policy, quoting that brilliant Mensa — socialist Stephen Lewis. The same article, however, acknowledges that our country contributes to 15 U.N. missions worldwide and ranks second among Group of Seven industrial nations in the amount of aid given as a percentage of Gross National Product. Not bad for a country without a foreign policy.

The *Sudbury Star* reported that the service at the local St. Peter's United Church would feature "consummation and baptism." One Reverend Sir commented, "Some churches will do anything for ratings!" Membership in the United Church dropped by more than 14,000 last year but fewer and fewer are leaving the denomination because of dissatisfaction with church policies on sexuality.

Gun-besotted human beings are still killing each other, and nobody really knows what to do about it. Now even Barbara McDougall, our very own Minister of External Affairs, has caught the Thatcher bug and wants other nations to join the shooting. Pierre Salinger, former press secretary to the late U.S. President Kennedy, says that "people should not forget that World War I started in Sarajevo." A Serb general vowed that the killing will continue for another 100 years unless a way is found to separate the country's ethnic communities.

The State of Wisconsin is being hit with a plague of blackflies; these flies seem to have been developed from the same genetic pool as pitbulls. Female flies of the species must have a blood meal before laying eggs. The whole state is suffering from this form of harassment.

After-shocks of the worldwide recession have hit even Sweden, the cradle-to-grave welfare state. Government spending is being cut and unemployment has gone from 2.4 percent to 7 percent.

The U.N. Development Pro-

gram no longer regards Canada as the country where citizens have the best chances of improving their lives. Japan is now declared *numero uno*, and we have fallen to second place. Ah well, second ain't bad. I am not about to move to Tokyo, where you need your banker's cooperation to buy a glass of orange juice.

There is a forgotten war going on between India and Pakistan in the Himalayan Mountains at the northern tip of the border between the two countries. The temperature is so cold there that trying to load a rifle can rip the skin of one's fingers. Pity the soldiers who are chased up that mountain so high that it literally takes their breath away.

A man walking on a beach in Vancouver Island found a bottle. When he polished it a genie appeared who, because of tough times, allowed the man only one wish. The man choose to wish for the Midas touch. Now everything he touches turns into a muffler.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

Christian Courier

(ISSN 1192-3415) Published weekly on Fridays except for July 2, 16, 30, Aug. 6 and Dec. 24 by Calvinist Contact Publishing Limited. Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	Canada (GST incl.)	U.S.A. (GST free)
six months	\$ 21.25	\$18.00 U.S.
one year	\$ 37.50	\$32.00 U.S.
two years	\$ 70.00	\$60.00 U.S.
three years	\$105.00	\$90.00 U.S.
overseas one year	\$125.00 airmail \$ 70.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more detail.

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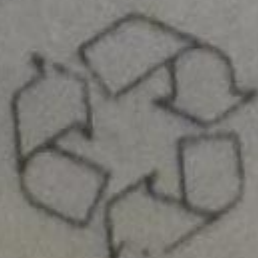
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Editorial

A need to hear the parable of the Good Serb

There is little love lost or found between the Croats and the Serbs, two nations who can agree on only one thing: they both hate Bosnian Muslims. The two groups have a long history of enmity, which is surprising, when you think about it. Both groups are Slavic, making the term "ethnic cleansing" strangely inappropriate. And, even more incomprehensible, both groups claim to be Christian.

That last factor should mean that both groups believe the forgiveness of sins and the command of Christ to love your enemy. (If I were a Croat priest, I would change the parable of the Good Samaritan to the parable of the Good Serb.) Judging by the way the guns are pointed in the former Yugoslavia, it would be more accurate to say that the majority of Croats and Serbs are religious rather than Christian. "Fear and revenge" seem to be the leading motifs of their religion, rather than "trust and forgive."

Unfortunately it cannot be said that the national

churches of the two nations have been helpful in calling their respective people to repentance. Neither the Roman Catholic church in Croatia nor the Orthodox Church in Serbia have gone out of their way to bring about reconciliation. This is the opinion of Arie M. Oostlander, who writes about the situation in the former Yugoslavia in a front-page article in *Centraal Weekblad* (a Dutch Reformed church paper).

He mentions that, even before the conflict of the past two years got started, some Serbian priests organized reburials of Serbs killed in the 1940s by fascist Croats. They did so with much drama and ceremony, awakening deep feelings of pain and bitterness. The Serbs conveniently forgot that they had since that time obtained revenge for themselves, and no one bothered to make mention of the Muslims, who always got caught in the crossfire.

Why did Catholic and Orthodox prelates not step in? Because both churches saw themselves as power structures and not so much as fellow Christians, writes Oostlander.

Symbols of power

The article is illustrated with a picture of Patriarch Pavle of the Serbian Orthodox Church and Cardinal Kuharic of the Croatian Catholic Church, in the company of other Orthodox and Catholic prelates. The leaders apparently did meet last year September in Geneva, Switzerland, under the auspices of the World Council of Churches. No mention was made of any tangible results of that meeting.

But as one looks at the picture, symbols of power are prominent in the garb of the clerics. Although the dress of the Orthodox patriarch is a little more austere than the dress of the Catholic cardinal, both men wear reminders of their high office in the form of a chain and pendant. The pendants are decked with jewels and are probably made of gold.

As symbols of the prelates' high office the pendants are at the same time reminders of the power structures behind the office. And power structures tend not to live out of the spirit of reconciliation and repentance. That's because large hierarchical churches tend to invest heavily in the politics of a given country to promote their own position and tend to see other churches as competitors. Looking at these pendants from that perspective, one might be tempted to say that they look more like albatrosses, weighing down the church, than like ornaments that inspire hope and facilitate peace.

Don't lift your eyes

One does not want to read too much into the trappings of high office. Patriarch Pavle and Cardinal Kuharic may well be humble servants who don't fit the category of religious leaders Jesus rebuked in Matthew 23, accusing them of seeking honour to feed their own pride. But the men because of their high office are enmeshed in an unwieldy power structure nevertheless.

The Catholic Church in Croatia and the Orthodox Church in Serbia as power structures have stood in the way of Christ's mission of reconciliation. Yet, both churches claim to represent Christ on earth. No doubt, there have been many individual priests and believers who have reached out beyond the boundaries of their church to the brothers and sisters of the other church, and to the members of the Muslim community who do not claim to represent Christ. Thank God, the peace of Christ continues to flow through the veins of those who know themselves to be servants and powerless vessels.

But if I were a Muslim in Sarajevo, I would not in expectation of help lift my eyes to the hierarchy of any church.

BW

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formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

- reports on significant happenings in the Christian community and the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Fledderus; Circulation Manager: Grace Bowman;
Accounting: Corrie de Jong; Advertising: Suzanna Brasz;
Layout & Design: Ingrid Torn (Cecilia van Wylick on
maternity leave) Proofreading: Pamela Martin

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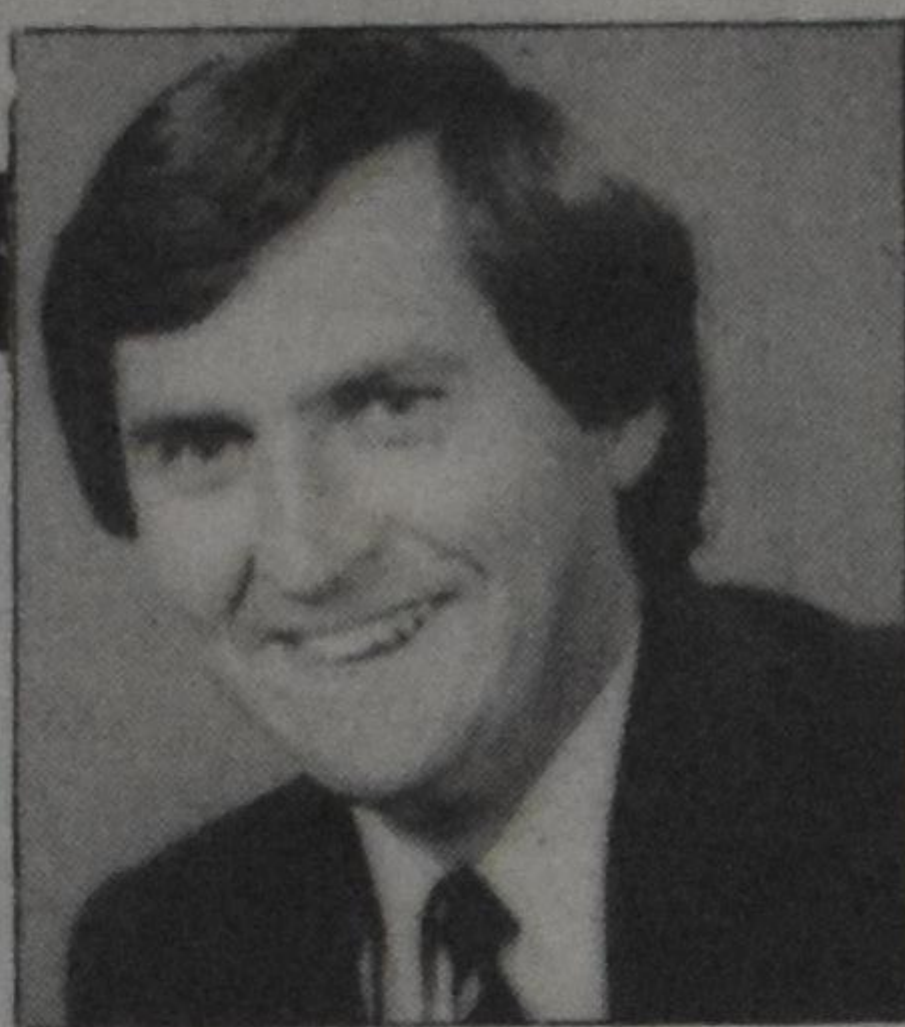
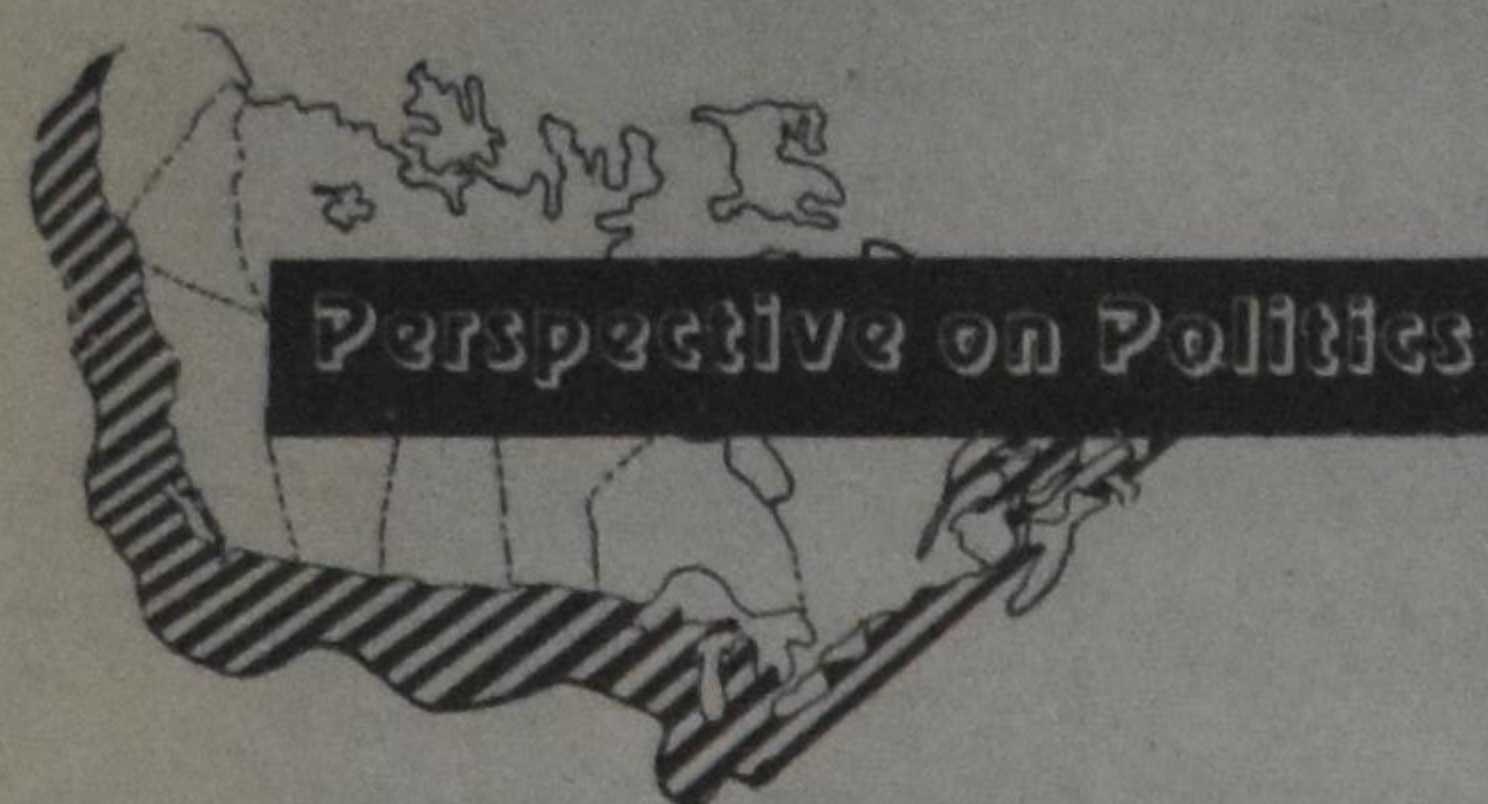
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Patriarch Pavle (l.) and Cardinal Kuharic

PHOTO: WRK, PETER WILLIAMS

Politics/Letters



Paul Marshall

Theocracy

The word "theocracy" is making a comeback in the media. Television and newspapers have often used it to describe Iran and Saudi Arabia and now they are using it to describe militant Islam generally, and especially everybody's favourite whipping boy — "fundamentalists." It's used to describe the "Christian right" in the U.S., and even almost any attempt to express one's faith politically.

In popular usage it has become simply a term of condemnation. Theocracy literally means rule by God. It is a term not found in the Bible but was coined by the first century Jewish historian Josephus to describe ancient Israel. He used it to emphasize God's *direct* involvement in Israelite affairs as distinct from the monarchies of other lands.

Long-standing confusion

However, Josephus' view was ambiguous; he also described Moses as Israel's "law-giver." He couldn't make up his mind whether God is only the *ultimate* source of authority or actually also *directly* wields that authority. This confusion about God as source and God as direct actor has plagued the term ever since.

If the term is used to mean belief in God's *direct* acting, then it would seem to require God's continual appearance; or a type of oracle or a human claiming to be divine. Examples of the first could be the Old Testament before the time of Noah (ending perhaps at Gen. 9: 6). Examples of the third might be the claims of pharaonic Egypt, imperial Rome or imperial Japan.

As Jesus is *really* human and divine, the church while he was on earth could be said to be a genuine theocracy. This could also be the case when the Holy Spirit leads directly. But few people, including charismatics, believe that this is the only form of rule, and most accept the need for some official mediation of the divine will. In this sense there's nothing in the Christian faith that should lead Christians to be "theocrats" in the present age.

On the other hand, societies where the *source* of political authority is held to be God or God's law include many more than those usually described as "theocratic." God's sovereignty can be mediated and exercised by priests and kings, and also by judges, prime ministers, elected legislators or the population itself.

'Democratic theocracy'

Many theories of democracy maintain that the people *exercise* political authority, but they also believe that such authority is in turn given to the people by God and is derived from God's ownership of their lives. This is the source of many influential theories of human rights. Similarly, many Western constitutional democracies maintain that their laws reflect a higher divine or natural law.

The American Declaration of Independence speaks of political authority ("rights") as being given by "Nature's God." The Canadian Constitution speaks of itself as founded on principles that recognize the "supremacy of God."

Hence it is quite possible to be simultaneously a representative democracy and a so-called "theocracy." Believing, as Christians should, that God is the source of political authority, can be quite compatible with what is generally, if somewhat loosely, called "democracy."

Since the term is so confused and, like "fundamentalists" or "left-wing," is one of those words that merely cloud our thinking and confuse our political understanding, it would be better to drop or severely restrict it altogether. We could then concentrate on what people actually believe.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

No need to be burdened by ancient metaphor

In your editorial "The heart is not the seat of our emotions" (C.C. May 7) you suggest that we should be alarmed when people equate feelings with the heart. While I agree that the use of the word "heart" in the Bible refers to the centre and whole of our being (it's a central orienter), it therefore also refers to the emotions. And what's wrong with that?

The English language uses the concept "heart" quite a bit to express feelings. Words like "heartfelt," "heartless," "heartly," "heartbreak," "heartache" and expressions like "break one's heart," "do one's heart good," "from the bottom of one's heart," "having one's heart in one's mouth," "lose one's heart," "wear one's heart on one's sleeve," etc., etc. are about emotions, not intellect. If you clasp a person to your heart you're not doing that with your head.

The Reformation's emphasis on intellectual assent is alive and well in your editorial. I detect more than a little fear on your part to trusting one's emotions. Very Reformed that! While one should

not object to that in principle, one should also give some room to the emotions.

And why should we be burdened by the literal adherence to an ancient metaphor? Surely we have both the capacity and the right to come up with our own. Hopefully God is not just an intellectual concept but affects our emotions as well. As you write, "Out of the heart come all the things we think *and* feel and do."

David's heartfelt (emotional) praise of God feels right to me. He was, after all, an emotional Jew. If he gave shape to his faith with his mind as well, so much the better. More power to our youth for gut feelings that affect the heart. Older Reformed folk could use a little of that as well.

Willem Hart
Toronto, Ont.

Freedom in worship style is dangerous

Thank you for publishing Cornelius Plantinga's article "Fashions in folly" in the May 7 issue, an article that at the end posed the question: "How likely is it that a popular God is really God?"

It did me good to read this article because I have been wondering about the way worship services are conducted in many of our Christian Reformed churches. As the writer points out, in some churches one could get the feeling that worship is all about celebration, fun and personal growth. The clapping after a "performance" never fails to give me an uneasy feeling. I think it is totally out of place in God's house.

As Dr. Plantinga sums it up, — silent prayer, humbling ourselves before God, the law, confession of being a sinner, penitence followed by the declaration of

grace — all of it is so utterly important and must always be part of the worship service. And, of course, the focal point remains the proclamation of the Word of God.

I think it's dangerous that churches have been given the freedom to set up their own form of worship. Some fundamental, historic and much needed components may fall by the wayside. And for that reason many of us feel kind of "lost" in the church now.

I, for one, was glad to hear the writer of that article put into words what I feel. I hope it has given food for thought to many people.

Didy Prinzen
Whitby, Ont.

Personnel update

If you see the name Andrew Eikelenboom in the byline of certain articles these days, it means that for six weeks someone by that name is working half days at *Christian Courier*. It's all part of a cooperative program he is taking in an adult education course. Andrew is a member of Central Gospel Temple in St. Catharines, Ont., and is editor of that church's monthly newsletter. He and his wife Laura and three children live in St. Catharines.

Our regular journalist, Bill Fledderus, got married Saturday, May 22, to Susan Winter of Stoney Creek, Ont. The two will live in St. Catharines until mid-August and then move on for further studies.

BW

News/Society

National consultation on education breaks new ground for Christians

Robert VanderVennen

LAKE COUCHICHING, Ont. — How can Christians get and use power appropriately in Canadian education today, asked Brian Stiller in his closing address at the recent national consultation on education organized by the Evangelical Fellowship of Canada (EFC).

We must understand and accept the view that religion is a public, not just a private matter, and it inevitably operates in schools in spite of what secularists tell us, said Paul Marshall of the Institute for Christian Studies (ICS) in his plenary address.

Yes, but we may not continue simply to say, "Jesus is the answer," but must affirm the Christian mind and rediscover the power of the Gospel through listening to the biblical prophets, waiting and fasting, countered Michael Tymchak, dean of education at the University of Regina.

Perhaps the best way to remove the superficial religious veneer from education is to reflect on the worldview implied in textbooks, and from a solid understanding of a biblical Christian worldview will come the fresh insights that education needs, said Harro Van Brummelen of Trinity Western University.

The educational consultation was an exciting meeting of some 70 people from Victoria to St. John's who are active in all aspects of schooling. It was one in a series of consultations EFC is sponsoring on Christian involvement in Canadian culture.

Rapid change calls for radical Christian assessment

Tymchak identified the mind-spinning changes taking place in our society and in schooling. He highlighted

pluralism, urbanization, secularization and the increasing superficiality of life as especially affecting education.

In what many described as "a deeply moving" manner, Tymchak called for repentance by Christians for their racism, disregard of aboriginal rights

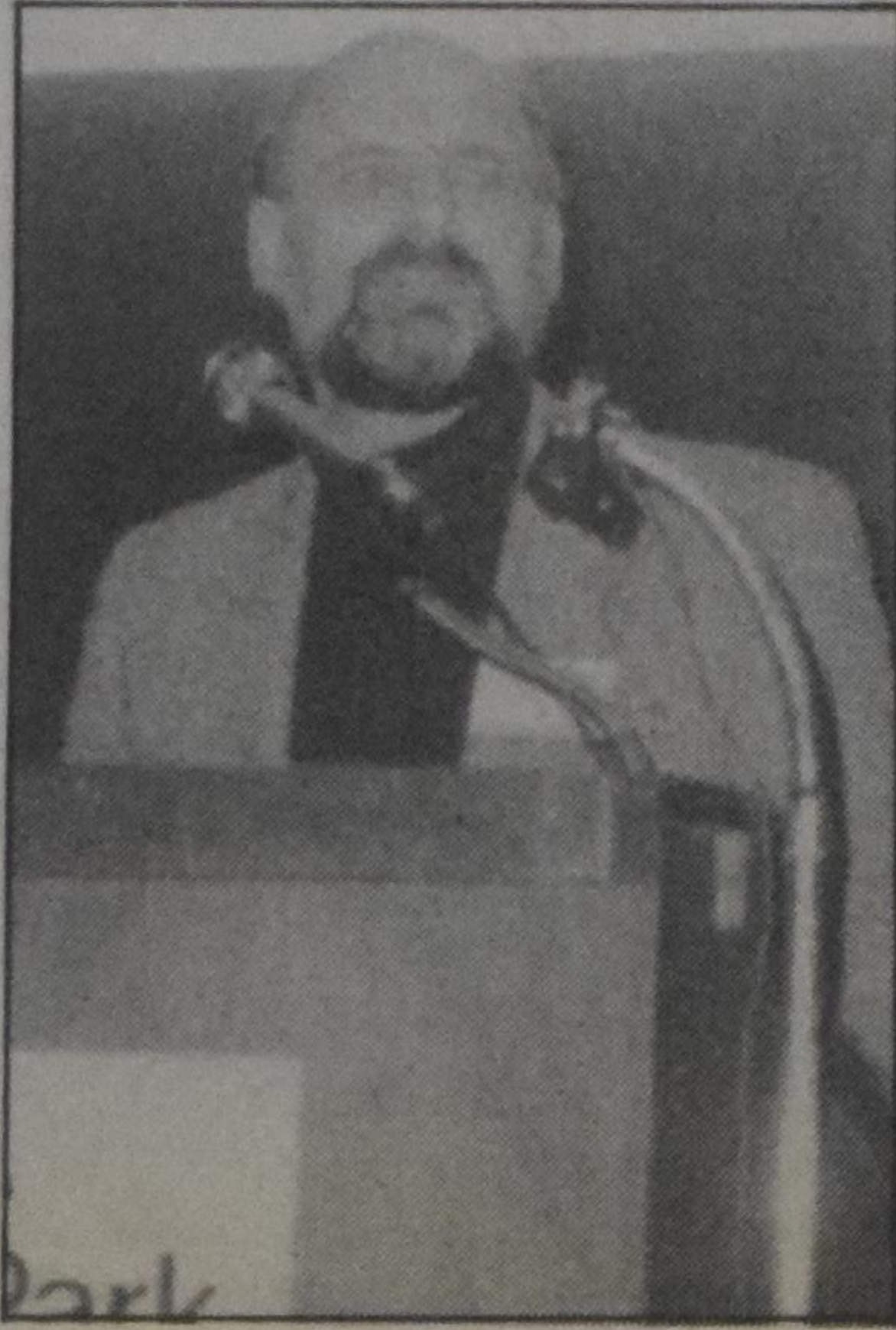


PHOTO ROBERT VANDERVENNEN

Dean Michael Tymchak.

and their materialism, all of which blunt their ability to be a voice for justice. They must affirm a Christian view of things, take a Kingdom approach and reflect on the ways they use power, he asserted. He emphasized that Christians need to see the difference between strategic and doctrinal issues — for example, whether to participate in Christian or public schools — and not make doctrinal judgments on strategic issues.

Paul Marshall said our real problem in a society like Canada today, which has a wide range of different religious views, is the secular view which says that religion ought to be private. But that's an intolerant view and is a religious view itself. It produces relativism, the view that one religious view is just as good as any other.

God loves diversity, said Marshall. Christians should be genuinely pluralistic and genuinely Christian at the same time. Jesus gave us the direction with his parable of the good seed and bad seed sown together. Let them grow together until the final judgment, said Jesus. Love your enemies, listen to others, but don't be afraid to disagree.

Persuading the Ministry of Education from the inside

In his workshop on "Teaching About Religion," Harry Fernhout, president of the ICS, gave a case study of his service on a committee of the Ontario Ministry of Education. That committee is writing a resource document for teachers on Ontario's new regulations restricting the teaching of religion in public schools, he explained.

The committee is saying that the study of religion in schools is important because children need to relate with a highly pluralistic society. Religious pluralism needs to be faced, not ignored. The committee has agreed that religion is central to the education of the whole child, and that it is relevant all across the curriculum. It also accepts that religious education is essential for us to understand what is happening in our world today, like the conflict in the Middle East.

In other workshops, Gerald Vandezande spoke about "Education, the Charter and Public Advocacy"; Mary-Ellen Wiebe discussed parental rights and responsibilities in public schools; and Carol Singleton examined home schooling. Caroline di Giovanni, senior policy adviser in Ontario's Ministry of Education, spoke on issues in educational governance.

A special feature of the conference was an original drama prepared and acted by Ed Clements and Marilyn Stroud which showed some basic philosophies of education throughout history and how they affect our society today.

Through the conference, many of the evangelical Protestants attending said they felt strengthened by the diversity of speakers who brought new insights in a complementing, not confrontational way.

Rooftop Musings

Alyce Oosterhuis

Seeing Sarah



In John 8: 57 we read of the Jews exclaiming to Jesus, "You are not yet 50 years old. How can you have seen Abraham?" This text has become the basis for a tradition in the Netherlands and among its ex-patriots to have 50th birthday celebrations include a "seeing Abraham experience." For women, a Sarah-presence is an attempt to make the tradition gender-specific. There are bakeries which specialize in creating Abraham and Sarah dolls from ginger spice dough. In the past decade I have often eaten from these pastries as friends celebrated their 50th birthdays.

In the course of the celebrations, there have also been visits from an "Abraham" dressed in either Nigerian robes or a pulpit cassock, depending on the extent of the visitor's costume wardrobe. I have seen numerous Abrahams at these celebrations; I have never seen a Sarah. Why would that be?

There can be numerous explanations for the lack of Sarahs at 50th birthday celebrations: the text specifies Abraham; women are less willing to be robed in Sarah costumes; we do not appreciate gender-crossed costuming; women are less playful; Sarah is not seen to have the wisdom and prestige of an Abraham; women do not celebrate their 50th birthday with great enthusiasm; to see Sarah is to be confronted with the agony of an aged woman who found occasion to laugh only in the last decades of her life.

Denial and affirmation of aging

By the time this column has been published, Sarah may (or may not) have appeared in my presence. Whether she actually visits is not as important as the fact that her "presence" has been recorded in my birthday annals. And as I reflect on my own aging, I balk at the dual tension of denial and affirmation of age in our society. On the one hand, we want to recognize that aging accompanies experience, a potential for wisdom, a wealth of history, a growing sense of purpose in living. On the other hand, these experiences and accumulated wisdom are not supposed to leave their traces on our physical appearance. To be told that one looks "old" is to experience an insult; to be told that one looks much younger than one's age is to receive a compliment.

The cosmetic industry thrives as the bulging population of the post W.W. II baby boomers discovers the oils and creams and dyes that prolong the youthful look. We frantically cling to an appearance of immortality while being confronted with our inevitable mortality. In the occasional dreams I have had of a New Jerusalem, the houses and clothes of the inhabitants are a brilliant white and no one looks older than 30!

Fifty has become the watershed for discerning purpose and direction in life. When I turned 30 I had this frantic sense of "What do I want to be when I'm grown up?" Now that I am grown up, what goals or purposes will change to release my grip on the past and embrace the present or future?

One thing I have learned in these years: I have been where Sarah was in waiting endlessly for her Isaac, but laughter should not be reserved for the fulfilment of great hopes and expectations. Joy can bubble up in even the smallest of incidents: a loved one's touch; a sunlit day; a conversation with friends; a completed task.

Alice Horzelenberg Oosterhuis is associate professor of education and psychology at The King's College in Edmonton.

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Cinema/Health

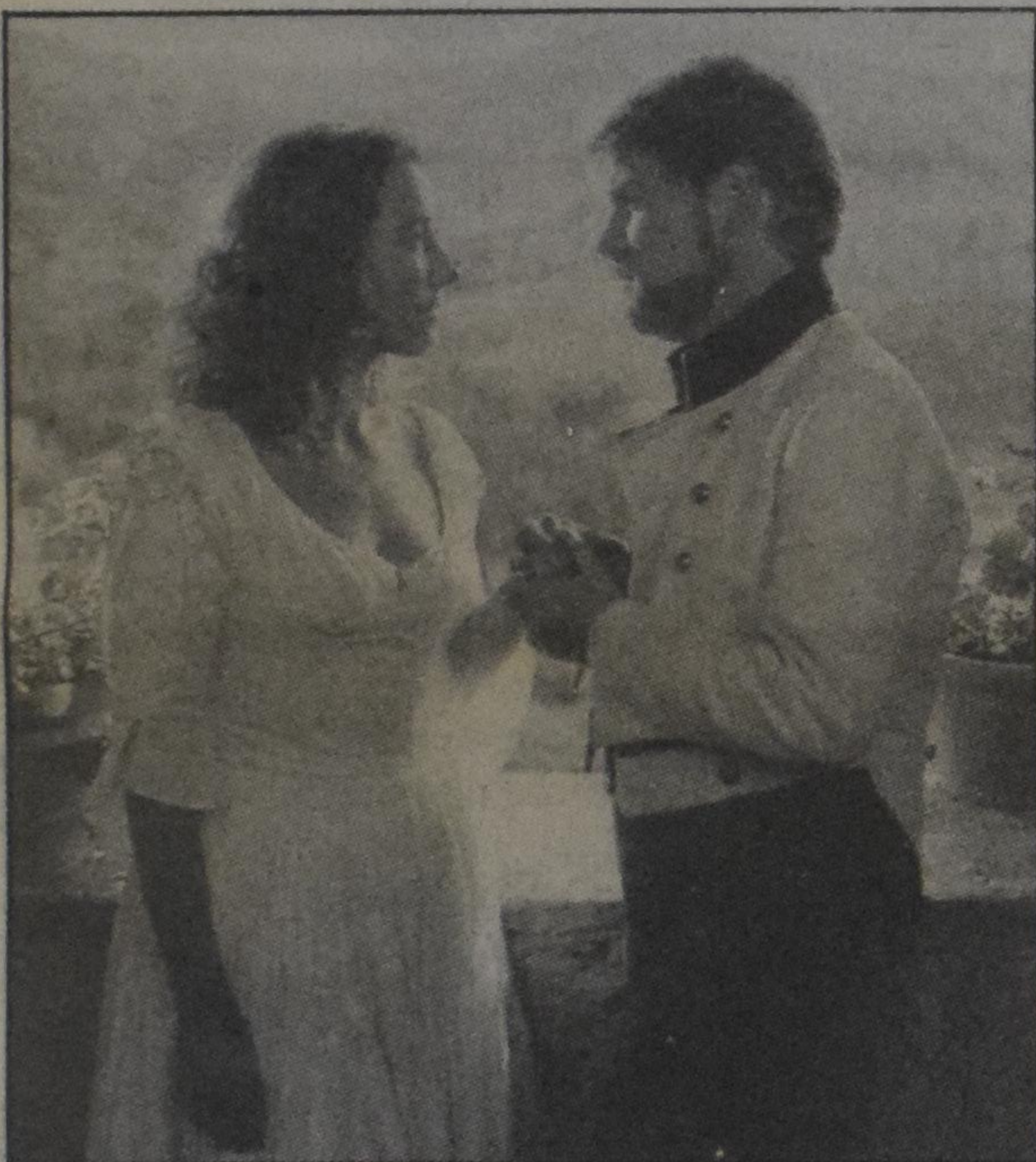
Cinema summaries

Marian Van Til

Much Ado About Nothing

Rated PG

Stars Kenneth Branagh, Emma Thompson, Robert Sean Leonard, Denzel Washington, Michael Keaton, Keanu Reeves
By William Shakespeare, adapted for the screen and directed by Kenneth Branagh



Kenneth Branagh: 32, Belfast-born, English-raised classically trained actor, founder and director of The Renaissance Players, film director, husband of Emma Thompson (one of the best English actresses of her generation); loves Shakespeare; wants others to love him too.

Branagh spends much of his life selling the merits of Shakespeare, especially to young people whose usually brief and often unhappy encounters with the Bard may have convinced them that his plays are hopelessly old-fashioned and beyond understanding.

That Branagh is achieving his goal was proven to me even before I saw *Much Ado* myself. In the theatre washroom before the film I overheard two teenaged girls talking:

"Kenneth Branagh looks really good in a beard; he's really good-looking...."

"Yeah, he *is*!" responded her friend.

"Typical young female response," I said to myself, assuming the speaker to be of the "airhead" variety. So I was shocked (and somewhat abashed) to hear the conversation continue:

"Wow! Seeing that makes you want to read Shakespeare!"

"Yeah, it does!" the second girl agreed, "We should do that; I haven't done that since we had to in school...."

'Modern' 16th century English

A good film will often make viewers want

to go home and read the book on which it is based. Branagh "makes you want to read Shakespeare" because he makes Shakespeare accessible. Branagh thoroughly understands how to capture the drama of the plays on screen (you never feel like you're watching a filmed play), which in turn makes the characters human and immediate, likable or loathsome, or some of both.

Shakespeare's language is not updated or tampered with. The actors speak their King James English in conversational, 20th century inflections which seem just right and which make you forget that you're hearing late-16th century English.

The stirring 1989 production of the epic *Henry V* was Branagh's first attempt at bringing Shakespeare to the screen, and he succeeded smashingly. *Much Ado About Nothing* proves that the success of

Henry V was no fluke. It's true that *Much Ado* is one of Shakespeare's most approachable plays: it's a lighthearted comedy full of temporarily crossed lovers, frivolity and witty repartee. Branagh knows how to let you in on the fun. He filmed *Much Ado* in Tuscany, Italy, and updated the setting a couple of centuries but not so much that Shakespeare's language sounds anachronistic.

Emma Thompson and Branagh star together as Beatrice and Benedick, each one a likable but distant personality who is convinced that marriage is for others — until their friends trick them into considering each other as suitors.

Branagh and Thompson are surrounded by a purposely motley crew of actors. Branagh says he chose American actors to play alongside British theatre veterans precisely to impart a sort of "everyperson" quality to the film, getting away from what he sees as a stuffy you-have-to-be-British-to-do-Shakespeare mentality. He carried that attitude even further in giving the role of the duke Don Pedro to Denzel Washington (a respected, black American actor), and the role of Don Pedro's nasty brother Don John to Keanu Reeve, a white Canadian. That makes each actor's race wholly incidental, and it works — except for the fact that Reeves is an atrociously stiff actor who seems to love putting on a pseudo-British accent, the same one he used to no particular good in last year's version of *Dracula*. (Branagh's judgment is obviously not perfect.)

A blithe pair

Thompson and Branagh have now appeared in numerous plays and films together and they know how to play off each other beautifully, no matter what the nature of the role. When you see a Branagh/Thompson match-up in a film or on stage, you know you'll see a production of quality. But there's something rather heartwarming, too, about knowing how much this real-life husband-wife team truly like each other and support each other's work. Their off-screen relationship only enhances their professional work — and we're the beneficiaries of it.

Ontario 'mercy killer' gets slap on wrist

TIMMINS, Ont. (Christian Week) — Last month a doctor who pleaded guilty to administering a harmful substance to a dying cancer patient received an unusually light three-year suspended sentence. It is unlikely that he will receive any form of professional censure, either.

The case has sent a dangerous message, since the doctor's actions would probably have been seen as (attempted) murder in any other context, according to Dr. Margaret Somerville, an expert on euthanasia at the McGill Centre for Medicine, Ethics and Law. Details of the case and an interview with Somerville were recently published by Lorna Dueck in *Family News in Focus*.

The patient, Mary Graham, was a 70-year-old who had lost the fight with cancer. A nurse testified that the woman had asked her doctor, Alberto de la Rocha, to remove her breathing tube.

De la Rocha, a highly regarded physician at St. Mary's Hospital in Timmins, Ont., reportedly removed the tube, but then went a step further by injecting harmful potassium chloride into her intravenous bag without permission.

While not consulted on the decision to end their mother's life, Graham's children have been quoted as saying they support the doctor's actions and consider her death a "beautiful experience."

Somerville worries about the message being given by the light judgment. "The morality that's always informed our society is that we don't kill each other, even for the most compassionate reasons. I believe that has to be retained," she is quoted as saying.

Fertility clinics vary dramatically, says study

OTTAWA (Royal Commission) — Canadian fertility programs vary widely in their policies and procedures, and a number fail to keep satisfactory records, according to a study of 1991 data prepared for the Royal Commission on New Reproductive Technologies. Programs in 27 hospitals and clinics across Canada were studied, as well as data from 11 physicians offering artificial insemination as a part of private practice.

Some programs disqualified couples if they showed doubtful parenting ability (e.g. financial factors, history of abuse), psychological immaturity or certain types of physical disabilities. Some programs disqualified lesbians and single women. Others did not consider these questions at all.

Counselling support, consent forms and information on risks and costs also varied widely, as did the number of attempts permitted for a given procedure.

"While some flexibility and variation in practice is needed to take individual situations into account, the wide level of variance that exists, and the lack of adherence to existing standards is very disturbing," says Patricia Baird, chairperson of the commission.

Baird also expressed concern that two hospitals and one solo practitioner were mixing donor sperm with that of the husband, contrary to guidelines. Some practitioners were even found to be using fresh sperm, contrary to guidelines of the Canadian Fertility and Andrology Society.

"These guidelines," explains Baird, "require all semen to be frozen and kept for a minimum of six months and that the donor be retested at that time for human immunodeficiency virus (HIV), since it may take that long for the virus to be detectable. This practice [i.e. using fresh sperm] is placing women and couples at risk."

Church, Marian Van Til, page editor

Latin American church leaders criticize widening rich/poor gap

CALI, Colombia (EP) — An April 8 report in *Latin American Press* said that Latin American Roman Catholic bishops have criticized the region's economic direction and said they will take their message to political leaders to draw attention to the suffering of the region's poor.

At a meeting in late March, 70 members of the Council of Latin American Bishops (CELAM) denounced the embargoes against Cuba and Haiti and addressed the effects of the continent-wide "neoliberal" policies, said Ecumenical Press Service.

"In these blockades it is not the leaders who suffer, but the people," said Mario Moronta, auxiliary bishop of Caracas, referring to the economic embargoes.

Wider breach between rich and poor

"Neoliberalism" has permeated all the countries, resulting in a common reality. Although it has some positive aspects, the social costs are very high, including the breach between rich and poor, which instead of diminishing, is getting wider," said Archbishop Pedro Rubiano of Cali, Colombia.

Bishop Luis Armando Bambaren of Chimbote, Peru, said

"In Peru, privatization of public companies and the reduction of job opportunities has resulted in 500,000 layoffs and it is fair to say that only seven percent of the population receives a just wage. Neoliberalism is only concerned with economic efficiency. It makes economic success more important than human beings, and the people pay for its mistakes."

Bambaren linked the growth of religious sects in Latin America to the region's neoliberal economic policies.

"There is not only an interest in evangelizing behind the sects; important economic interests are looking for religious support. These sects become an instrument for ideological domination, to prepare the terrain for the application of economic models imported from the United States," he said.

The *Latin American Press* report added that the bishops said the free trade agreements being signed between the United States and various Latin American countries should strengthen the relationship between the countries as equals, not create more unequal relationships.

Roberto Luckert, Bishop of Cabimas, Venezuela, criticized the exorbitant interest rates in

his country, saying, "Usury is sin, but it appears that in Venezuela it is legal for banks to charge more than 75 percent interest. This breaks all norms of justice, creating a violent situation at the base that could explode at any time."

The report stated that the bishops' concern is for the people at the grassroots level. The analysis of the region's economic policies left them to conclude that the policies are increasing the suffering of the people, leading the bishops to resolve "to carry the Gospel message to politicians, legislators, and other government representatives."

Surinam churches cooperate on Bible translation project

PARAMARIBO, Surinam (EP) — The Surinam Bible Society reports that for the first time in the history of that country, all of the churches have a common focus: the translation of the Sranan Bible. At a consultation, representatives of the Roman Catholic, Moravian, Baptist Union and Full Gospel Federation churches unanimously requested that the Bible Society translate a Bible in Sranan in the shortest possible time.

The present Sranan New Testament was published in 1829 and is now "quite obsolete and not being used widely," said a report from the Bible Society. "The new translation would not only meet the needs of the church in Surinam but could be a vehicle to reach many Sranan-speakers in the country and the Sranan immigrants in Holland," said the report.

It is hoped that the translation of the New Testament and Psalms will be completed within six years' time. Surinam is a republic on the northeast coast of South Africa.

U.S. sailors receive seminary training on board aircraft carrier

ARABIAN GULF (EP) — A course on Christian ethics, along with other classes offered by the Southern Baptist Seminary extension program, is helping the crew aboard the U.S.S. *Kitty Hawk* deal with everyday pressures of ship-board life.

"The present situation in the Persian Gulf has made the students more aware of their faith and dependence on God," said Lieutenant R.H. Scott,

Chaplain Corps of the U.S. Naval Reserve. "(The class) has become a format for discussing the causes of war and the concept of a just war."

Since January the U.S.S. *Kitty Hawk*, an aircraft carrier with a crew of over 5,000, has been participating in Operation Southern Watch in the Arabian Gulf, with aircraft constantly flying missions over southern Iraq.

The chaplain department on

board the U.S.S. *Kitty Hawk* began the seminary extension centre to allow the crew to have Christian education, said Baptist Press.

"Our chaplain department is dedicated to tending to the moral, emotional and spiritual well-being of our crew," said Scott, one of three chaplains on board the ship. "Most students are highly motivated and make all our efforts worthwhile."

"The Christian ethics class has helped me resolve issues I face daily — living in close quarters, dealing with problem situations and communicating with people," a student on board the ship said.

Many courses are being taught on board the ship. In addition to the Christian ethics course, systematic theology, Christian history, New Testament survey and The Early Church are being taught. Classes meet once a week for three hours in the ship's chapel. Each class has 18 to 30 students.

"Our Navy sailors are under financial pressures, stress from long-term family separation and difficult working conditions," Scott said. "The seminary extension classes have helped them grow spiritually and intellectually."

The seminary extension is a service of the six Southern Baptist seminaries, and the centre on board the U.S.S. *Kitty Hawk* is just one of more than 350 extension centres.

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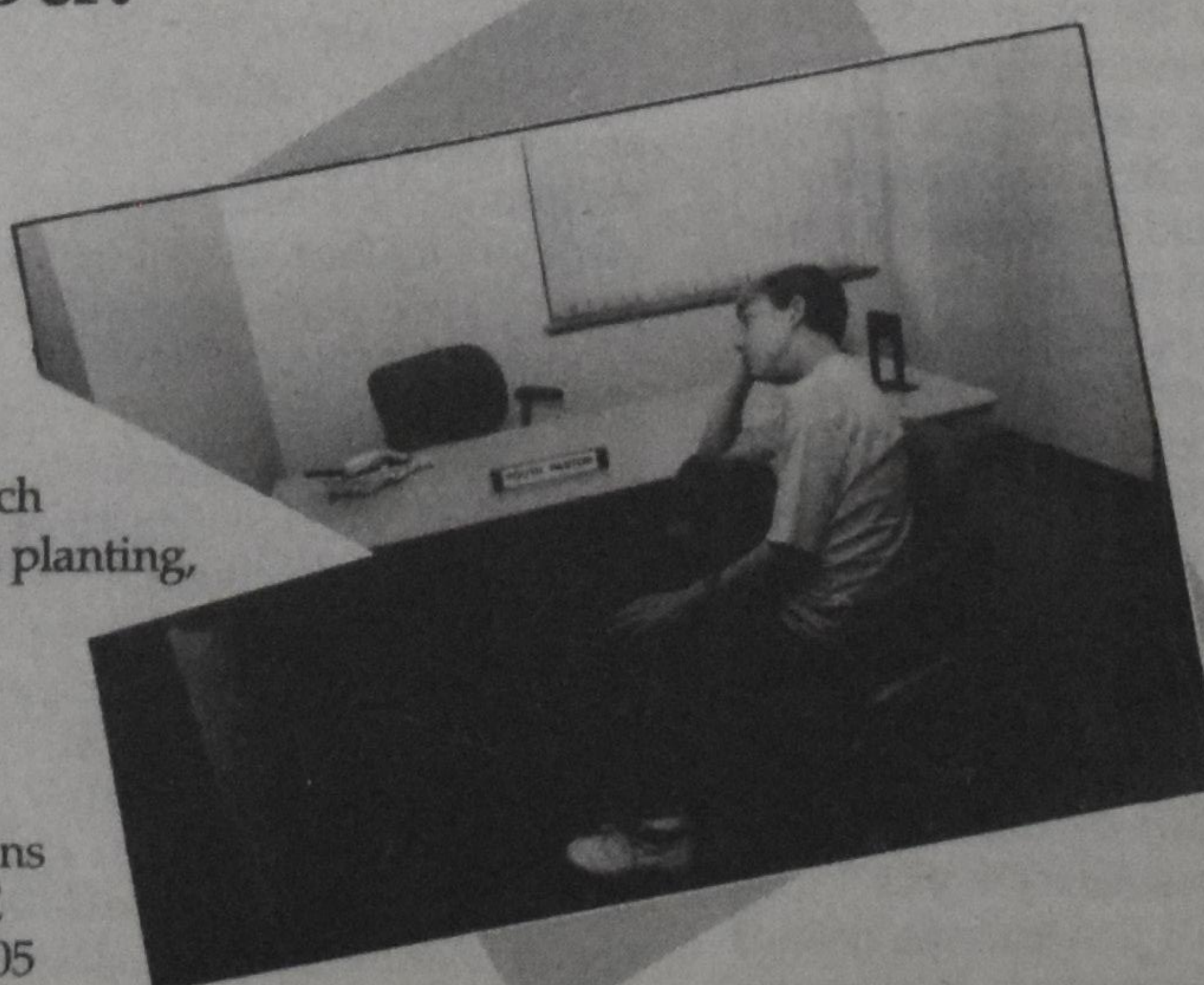
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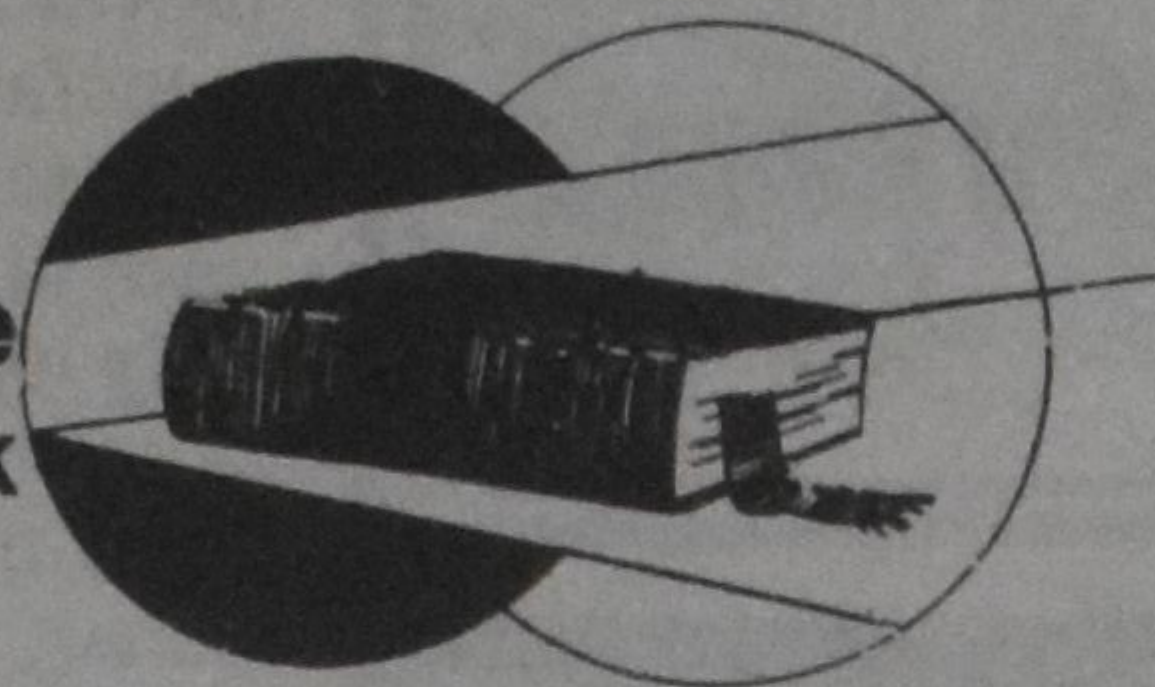
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Bible Notebook

Al Wolters



'The Song of the Valiant Woman'

"Who can find a virtuous woman?" (Prov. 31: 10, KJV).

"A wife of noble character who can find?" (Prov. 31: 10, NIV).

One of my hobbies over the last number of years has been a study of Prov. 31: 10-31, which is appropriately called "The Song of the Valiant Woman." This is a portion of Scripture which has often been misunderstood, and I intend in the months that follow to devote most of my columns to clearing up some of the popular misconceptions about this extraordinary piece of biblical poetry.

But why do I speak of a "valiant woman," while the NIV translation has "a wife of noble character"? It is clear that scholars disagree about the precise meaning of the Hebrew phrase *'eshet hayil* which underlies these renderings. Literally, the phrase means "woman [or wife] of strength," and this has given rise to a wide range of interpretations, including also "a virtuous woman" (KJV) and "a good wife" (RSV). The choice of translation has a lot to do with the overall interpretation which one has of this passage.

Heroic poetry is the key

My own study of the passage has led me to quite a different overall picture of the woman being described. In my view, the passage uses "heroic" language to depict the enterprising manager of a large estate as the incarnation of God-fearing wisdom. The first indication that we are dealing with heroic poetry, that is, the kind of poetry (found in many different cultures) normally used to praise military heroes for their mighty deeds in battle, is the phrase *'eshet hayil*.

The word *hayil* often refers to *military* strength, to prowess and valour in battle. Consequently, the common phrase *gibbor hayil* is often used in the Bible to refer to "mighty men of valour." The phrase *'eshet hayil* in Prov. 31: 10 is simply the female equivalent of *gibbor hayil*, and can be translated as "mighty woman of valour," or simply "valiant woman."

The heroic overtones of this female version of the phrase were understood well by earlier translators, beginning with those who produced the ancient Greek version of the Bible, the Septuagint. Surprisingly, it was also understood by the translators of the King James Version, because "a virtuous woman," in 17th-century English, meant a woman who was "valiant" or "heroic."

A person in her own right

This is one of the many places where the King James Version gave an accurate rendering of the Hebrew in the English of its day, but where that same rendering has become misleading for the modern reader.

The King James Version was also right, I believe, in speaking of a "woman" rather than a "wife." Although the Hebrew word can mean either, and the woman of Proverbs 31 is clearly married, that is not the point of the description. One of the noteworthy features of the "Song of the Valiant Woman" is that she is described as a genuine heroine, as a personality in her own right.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Broadcasters to start Latin America's first Christian satellite radio network

CARY, North Carolina (TWR) — Latin America will soon have its first Christian satellite radio network, thanks to a joint effort involving two of the world's pioneers in broadcasting to South and Central America.

After more than two years of research and negotiations, Trans World Radio (TWR) and HCJB World Radio have agreed to establish a 24-hour satellite service that will be available to all stations in Spanish-speaking Latin America, stretching from the U.S.-Mexican border to the southern tip of Chile. Target date for initiating the service is Nov. 20., 1993. Plans are already underway to develop affiliates throughout Latin America and to distribute existing Spanish broadcasts.

"This is the first time that digital satellite technology will be used to provide high quality, Christ-honouring radio programming to stations throughout Latin America on a regular basis," says James Munger, TWR's satellite coordinator for Latin America.

Ministry arm of the church

HCJB broadcasting director Glen Volkhardt explains, "We envision the satellite network as a ministry arm of the Latin church. The new network will benefit stations already operating in Latin America because they can augment their programming from the network. It will also make possible numerous new church-and-mission-based local radio stations at a low cost.

"We are eager to join forces with Latin America's evangelical churches — to assist them in the vision of reaching millions living in cities which are mushrooming throughout the continent. More than half the population of Latin America is under 25 years of age and many of these young people are not touched by the local church.

TWR's international director for Asia and Latin America, Edmund Spieker, refers to the new satellite endeavour by TWR and HCJB as a new day in communications. "Making the unchanging Good News of

God's Word available in a contemporary format, via the latest satellite technology, to any station that wants to affiliate could be the key to the hearts of millions who are isolated in suburban Latin America."

HCJB World Radio is an evangelical, interdenominational organization involved primarily in radio broadcasting. From its international shortwave transmitting site near Quito, Ecuador, HCJB is "Heralding Christ Jesus' Blessings" around the world in 40 languages and dialects. In key locations around the world it is cooperating with national partners in a radio-planting ministry. The mission also

operates a medical ministry in Ecuador and is involved in television program production and training of Ecuadorians. HCJB has ministries in more than 25 countries worldwide.

Trans World Radio, an international gospel broadcasting network, broadcasts over 1,000 hours of gospel programming each week in 90 languages from eight transmitting locations around the world. Its six-and-one-half million watts of transmitter power reach 80 per cent of the earth's surface. A worldwide staff of over 1,000 serve at TWR's transmitting sites, studios and offices in more than 30 countries.

Most don't agree with astronomer Sagan

KANSAS CITY, Mo. (EP) — Astronomer Carl Sagan recently took a jab at what he called the "oxymoronic subject" of creation science. While speaking at the National Science Teachers Association conference in early April, Sagan professed to understand people who resist the teachings of evolution. "They don't want to come from slime," he said. But, he added, "The evidence is compelling. You cannot for long put a good truth down."

The evidence is apparently not as compelling as Sagan believes. A recent Gallup Poll found that the greatest number of Americans (47 percent of those expressing an opinion) hold to the strict creationist view, that God created man pretty much in his present form within the last 10,000 years. Most other Americans believe in some combination of evolution and creationism, and only nine percent of Americans believe in strict evolution.

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Feature

Art White

One of the Maritimes' last true wilderness areas is currently threatened by a proposal to log an area of Crown Lands in Digby, Annapolis and Yarmouth counties, Nova Scotia. Included in the application are: the Tobeatic Game Sanctuary, the Sporting Lake and Big Pine designation areas, protected and potentially sensitive pre-historic sites and scarce wildlife populations of bear, moose and newly reintroduced pine marten.

In January a group of concerned citizens met and formed the Tobeatic Wilderness Committee (TWC). Its concerns are two-fold:

- To stop logging in the Tobeatic area;
- To work toward appropriate legislation to prohibit logging in the Tobeatic region, including a *buffer zone* between it and the northern boundary of the existing game sanctuary (not now protected from logging) and the northwest boundary of Kejimikujik National Park (and watershed).

Not in contention is the licence to harvest 10 million board feet from Crown Lands. "For the committee, the issue is *where* the harvesting is done," said George Chisholm, silvaculture contractor and sawmill owner. "This area is worth far more than the value of its lumber."

"Another thing," said Chisholm, "it is the intention of the Crown to supply stumpage at a *subsidized* rate of \$46/1,000 board feet (far below rates currently paid to private landowners), which makes it hard for guys like me to compete. Lewis Sawmill Ltd. doesn't need this Crown wood to survive economically (it intends to buy from private lands). This old growth pine and spruce is intended for export and represents only 'wood in the bank' to harvest on short notice."

He explained that the soil tendency of the Tobeatic is to form an Ortstein or "hardpan" layer after fire or clear-cutting. Such soil is impervious to regenerating tree species, resulting in permanent barren areas of shrubby heath which couldn't possibly support the diverse wildlife population so vulnerable to this type of habitat loss.

Ecotourism isn't a fad

"The Tobeatic area is unique in terms of its history and wildlife," said committee mem-

Wilderness threatened



PHOTO JIM TODD

ber Jim Todd, a professional guide and scout leader. "The northern inland lake-chain into the game reserve goes through miles of beautiful wilderness, making this area a recreation-ecotourism jewel."

David Irvine, a forester, former tourist operator and Digby municipal counsellor agrees. "Ecotourism isn't a fad," he said, "it's the future. The Department of Tourism and Culture should be marketing all aspects of this wilderness area as part of their own 'Back to Nature' promotion. There's an excellent potential here for dispersed outdoor recreation."

Supporting this opinion is a 20 percent increase (this decade) in back-country registration in nearby Kejimikujik National Park. Harry DeLong, chief of visitor services, reports 10,000 person-nights this year, a 10 percent increase over the previous best year.

Of major concern to the TWC is *access*. The targeted volume of old growth pine and spruce will come from scattered stands requiring an extensive roadwork, which will "open" to vehicle/ATV (all-terrain vehicle) access a considerably larger area than the

estimated 652 acres/253 hectares it takes to produce 250,000 cords. "Under less optimum conditions it could be up to double that acreage," cautioned George Chisholm.

Easy access 'the beginning of the end'

"Easy access is the *beginning of the end* for what makes this place so special to me," said Gini Proulx, a founding member of the Annapolis Field Naturalists and owner of a camp on leased Crown land. "Our committee supports designation of these lands as a wilderness area, with reference to the Parks Act," said Proulx, quoting from the TWC Newsletter, "which is aimed at preserving unique, rare or representative elements of the natural environment and scenic landscapes, and excluding consumptive land use activities such as mining and forestry...."

"Once the Tobeatic is open to motorized vehicles," said Proulx, "its 'wilderness designation' will go by the board. Wilderness is not 'a renewable resource.' The historic use of this area has been by canoeists, guides, outfitters, sportsmen, naturalists, Scouts and just plain hikers. Access

will change all that forever."

She noted that mature coniferous stands north of Kejimikujik are important to the Park's pine marten reintroduction program. In the logging area are two "Significant Ecological Sites" under the Nova Scotia Museum's "Special Places Program." There are, as well, a number of leased and privately owned campsites.

Don Rice, outdoor lover and chairperson of the TWC, spoke of the urgency of this issue. "The time is short. Lewis Sawmill's proposal is now before the Department of Natural Resources. In these recessionary times, the Tobeatic Wilderness Committee doesn't wish to see an economic generator such as the Lewis Mill denied a convenient source of wood fibre, but we feel this choice of logging in the *last true wilderness in the Maritimes* is short-sighted and unacceptable."

Nova Scotia has announced a commitment to adequately protect its natural regions with legislation. Authorities all the way up to the Brundtland Commission have pegged "adequate" protection in the vicinity of 12 percent. With less than one percent of Nova

Scotia's Crown Land now under protection, the province's well-stated commitment falls short of the planning necessary for the long-term survival of its rich biodiversity.

In its publication, "*The Benefits of Parks and Recreation*," the Ontario government claims: "Investments in environmental protection pay for themselves...; habitat protection and recreation provision is often the highest and best use of land too fragile for development (e.g., slopes, aquifers, floodways)." The Ministry indicated public support for this protection/provision, quoting a 1990 U.S. National Park Service survey which found "only six percent of the public uses wilderness areas; yet 60-95 percent are willing to be taxed to support the preservation of wilderness areas."

In its widely-circulated newsletter, the TWC says: "It is imperative the current natural state of the Crown lands in this area [Tobeatic] be protected. The effects of a modern logging operation would dramatically compromise for generations this area's economic value as a recreational resource and hinder its promotion and potential as a true wilderness destination."

The TWC insists: "Given the foregoing concerns (historical, archaeological, wildlife, tourism and economic potential), balanced against the relatively few jobs this operation would create *locally* (presumably no jobs will be lost under this Crown permit), the proposal to log this unique area must be opposed. Lewis Sawmill must seek other less sensitive land(s) and you must lobby your representatives to see that these lands are protected as wilderness by legislation."

The issue is on-going and important in Canada, especially in a small, resource-based province like Nova Scotia, whose enviable natural endowments may now be the key to a more stewardship-of-the-earth lifestyle, and to a burgeoning, global, niche economy (ecotourism) which all Canadians have just begun to appreciate and exploit.

Art White lives in Clementsvalle, N.S., and is, in his words, "a too-young-to-be-retired Presbyterian minister who has been free-lance writing pretty much full-time since 1987." His articles have appeared in numerous publications in both Canada and the U.S.

Pentecost

The Holy Spirit becomes immersed in our weakness

Bert Witvoet

Years ago a Christian Reformed pastor preached a sermon on the Holy Spirit. He pictured the Spirit as a tiny flame flickering in our hearts. One of the parishioners whose fiery character matched his

continued the conversation in the parking lot and nearly came to blows.

I still chuckle when I think of that incident. Whatever metaphor is appropriate for the Holy Spirit — I have an idea that both can be used at dif-

years (one might safely say that he was not familiar with the ways of the Spirit), became interested in Christianity when he was incarcerated in Kingston, Ont. He began to attend prison chapel and Bible study and learned that followers of Jesus sometimes practised a thing called "the laying on of hands."

"Now here is something I can do," he said to himself. He had noticed that a few of his fellow inmates were not diligent in coming to the meetings of the Christian prison community. So he decided to improve on that situation. He grabbed some of them by the front of their shirts, pushed them against the wall and told them to "smart up and attend the meetin' or else." He was practising what he thought was "the laying on of hands." He was quickly told by the Christian brothers that his version of that venerable practice was not biblical, not in keeping with the ways of the Holy Spirit!

Of course, what he was doing was very different from what long-time Christians do when they try to fight the Lord's battles for him. Instead of running franchises for God we often act as if we're members of the IGA — Independent Gospel Association.

God's no pusher

God has his own way of letting his Kingdom come into this world. If anybody could lay hands on people by pushing them against a wall, it would be the Spirit of creation. But the Holy Spirit chooses not to. The Spirit is far too gentle for that. The Spirit merely blows at us a warm breeze of comfort, insight, joy or peace; sometimes a cold breeze of discomfort and rebuke. But the chill never lasts. It's as if the Holy Spirit is saying to us, "I'll play on you if you let me. I can make beautiful music through you."

But in order for the Holy Spirit to be able to play on us, we have to become dependent and meek. When someone is meek that person realizes that by nature he or she is helpless and weak. Weakness is a state; meekness is the awareness of

Psychiatric Hospital Visit: Afterthoughts

*If I were God
I'd take my magic wand
and free the man,
cowering, cornered, on the floor
by the elevator,
lost.*

*In his mind
magnified monsters of frigid fears,
past and present pain,
run rampant.
Songs of joy silenced.
Candles burn low.*

*But I am not God
(thank God).
No magician, he.
Physician.
There to cradle
men who huddle in
corners.*

*There to cover cowering creatures
with the
white protective blanket
of His Spirit.
(No wishing wand wonder.)*

*There to be
God.*

Sonya VanderVeen Feddema
St. Catharines, Ont.

theology was not at all pleased with what he thought was a pretty tame metaphor. He stood up in his balcony pew and belted out loud enough for the whole church to hear: "What do you mean, a tiny flame? The Holy Spirit is A ROARING FIRE!"

The way I heard the story told, the fire of controversy roared on after the service as pastor and parishioner heatedly

ferent occasions — it's not in the nature of the Spirit to settle the matter violently. Oh, what fools we mortals are when we shove our notion of truth down each other's throats. It's like saying, "Be saved, you stupid nut, or I'll send you to Kingdom come."

An easy task

A young man who had been a violent criminal for several

I asked

I asked God for strength that I might achieve;
I was made weak, that I might learn humbly to obey.
I asked for health that I might do greater things;
I was given infirmity that I might do better things.
I asked for riches that I might be happy;
I was given poverty that I might be wise.
I asked for power that I might have the praise of others;
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.
I got nothing that I asked for but everything I hoped for.
Almost despite myself, my unspoken prayers were answered.
I am among all people most richly blessed.

Author unknown.

that state.

"The Spirit helps us in our weakness," writes the Apostle Paul to the Roman Christians (Romans 8:26). That word of comfort comes in the context of Paul's saying that the whole

creation is groaning and that we don't know how we ought to pray. The whole creation, and that includes human beings, is so dependent that it becomes inarticulate like a wounded animal, subjected as it is to frustration and suffering.

We are ...

God is in us.
We are his hands
which reach out
to the world.
We are his thoughts
taking shape
in our minds.
He lives in us
and we through him.

We are
a minute line
in his enormous design.

We are
one single blossom
on one of his trees.

We are
one single atom
in his universe.

We are
very little
but we are part of him.

Lini R. Grol
Fonthill, Ont.

The weak and the meek

In an article entitled "Dare to be weak", A.A. van Ruller writes: "The Spirit of God does not erase the weakness of the human being as flesh.... To the contrary, the Spirit enters our weakness when poured out over all flesh. The Spirit becomes immersed and submersed in us.... The more we receive the Holy Spirit, the weaker we become.... Our weakness is not changed magically into power. But we have to learn to dare to be weak" (From: *Tongen als van Vuur*).

Daring to be weak is the author's way of saying that we must dare to be meek. The meek shall inherit the earth, says Scripture. But there's a downpayment made out to us before that time: the meek receive the Spirit of Jesus.

Is the Holy Spirit a tiny flame or a roaring fire? One could say both, depending on the circumstance. But to those who are meek the Spirit is a gentle flame most of the time. Or, to hark back to the baptism of Jesus, the ultimate meek human being, the Holy Spirit comes down not as a hawk but as a dove.

News

Teaching in Nigeria a joyful but authoritarian experience, says Edmonton educator

Robert VanderVennen, with files from Louisa F. Bruinsma

EDMONTON — Modelling how mature Christians can use their experience in Kingdom service while on a leave of absence, Henry and Angeline Visscher spent the last three months of 1992 assisting six Christian high schools serving the Tiv people in Nigeria.

As principal of West Edmonton Christian School Henry deals with tight budgets, problems of class size and discipline — and issues of Christian perspective in teaching.

These problems have a whole new dimension of meaning in Nigeria, he found. Schools have no electricity or running water and no caretaker or maintenance budget — not even a garbage can. And students bring their own desks to the school.

Students pay an annual tuition fee of \$15 to \$20, which simply goes to the teacher as salary. But not all students can pay tuition so there is the

temptation to increase the already-large class size so the teacher can make ends meet.

Government took over Christian schools

Evangelism among the Tiv people was started in 1911 by missionaries from the Dutch Reformed Church in South Africa. They started Christian elementary and secondary schools, a system which grew to 450 elementary and nearly 20 high schools. The mission was turned over to the Christian Reformed Church and after Nigerian independence in 1960 the government took over all the schools. The schools deteriorated badly and then were turned back to the church.

Today there are only six of the high schools left. Worldwide Christian Schools, located in Grandville, Michigan, has undertaken to rebuild the crumbling Christian schools in Nigeria. This group accepted the services of the Visschers on a volunteer basis.

The Visschers spent at least a week at each of the six high schools. They consulted with teachers and administrators, teaching science and English, and assessing the needs of students.

Primitive conditions and attitudes

"A lot of work has yet to be done to develop a Christian perspective in education," says Henry. Teaching consists of lecturing, note-taking and testing. Only one of the schools has a limited library of 250 books. The classrooms are totally bare.

Students are punished for minor infractions of rules by caning against bare skin, usually the back of the lower legs. Punishment is meted out by a strong academic student called a prefect. Students are required to work on the school farm as part of their agricultural science program.

A strong master-servant mentality applies also to relations between men and women, says



PHOTOS COURTESY HENRY VISSCHER

Angeline Visscher teaches English to Nigerian students.

Visscher. "During our stay in rural areas a woman never once sat down with us to eat," he says. The women would always prepare and serve the food and then eat it in the kitchen with the children.

Principal-staff relations are quite authoritarian, Visscher noted. But he much enjoyed dialogue with the entire staff of a school, sitting in a circle.

The Visschers said they were treated royally in Nigeria.

They were given the best of whatever the people had. At the end of their stay in each village a farewell ceremony was organized in which the people showed that what the Visschers had done for them was very special, and they showed their gratitude in many ways.

The Visschers testify that they were richly blessed through serving in Nigeria. "We received more than we gave," says Angeline.

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Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
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Vernon-CJIB	9:30pm	940

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Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240

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Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
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Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
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Pembroke-CHVR	10:00am	1350
Sault Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	7:30pm	610
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

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Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

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Perspectives Réformées

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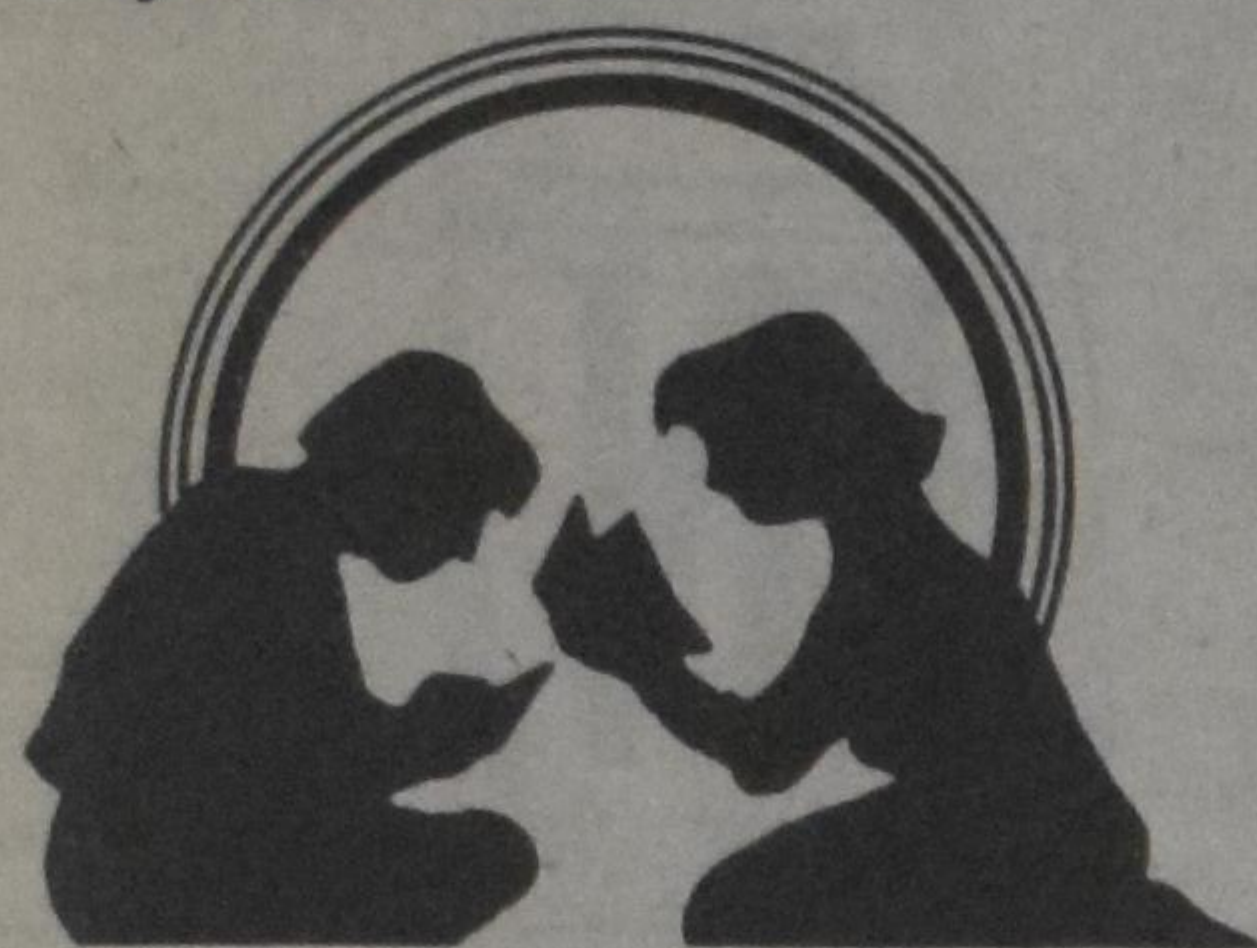


New student comes to school with desk and chair.

Meditation/Books

Friends of God

Wayne Brouwer



Keeping the social fabric from unravelling

"A man who bears false witness against his neighbour is like a war club, or a sword, or a sharp arrow" (Prov. 25: 18).

When Moses first brought the Ten Commandments down from Mt. Sinai to the Israelites (Exodus 20), Commandment 9 declared strongly: "You shall not bear false witness." In repeating these commandments to a new generation at the banks of the Jordan River in Deuteronomy 5, Moses offered another Hebrew word for "false," this one meaning "insincere" or "empty" or "frivolous." The Exodus word referred to the words that are spoken in society, and the Deuteronomy word addresses the spirit in which testimony is given.

This is a strong declaration about the character of human life. We are social beings, not just isolated individuals who happen to bump into one another now and again. That's why there were so many rules in ancient Israel about "testimony" and "witnesses." If I remain silent when I ought to say something to another person, I am responsible for his actions! (Lev. 5: 1). Yet no one may charge me with wrongdoing unless at least two witnesses concur in their testimony against me, because each of us is prone to lying (Numbers 35: 30; Deut. 17: 6, 19: 15).

Do you swear to tell the truth?

According to the Mishnah, which explained biblical laws for everyday life, witnesses must be examined independently of each other or they might influence each other. Also, a person could only testify to what he had himself seen and heard, and not report something from a third party. Again, if the witnesses contradicted each other, the entire accusation had to be thrown out. In legal cases involving the death penalty, a witness must be informed that he is responsible not only for the life of the accused individual, but also for all the unborn lives which may now not come from him!

The Bible laid a heavy burden on a witness. If he was later found to have lied, he was sentenced with the penalty that the accused person had received. Capital sentences ended in death for false witnesses. And the leading witness for the prosecution had to throw the first stone. That might cause a few second thoughts about perjury!

Runs in the nylons

The Bible is clear: we are a human community. If we are created to live together as social beings, then we each need the honesty of others to make it through life. Not only in the courtroom, but also when city officials tell me the water at my tap is safe to drink; or when your wife tells you she loves you; or when my university professor directs my PhD program; or when you leave your children with the babysitter; or if I bring home a sealed box from the store; or when you contract with a builder to make a solid and secure house for you and your family.

Still, honesty is the fabric of society. When it goes — in the home, in the office, in the halls of government or in the courts — the seams of the garment open up and the threads of life unravel in the tangled talk of lies.

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

Books worth noticing

All reviews below by Robert VanderVennen

Forever a Parent: Relating to Your Adult Children, by Carolyn Johnson. Grand Rapids, Mich.: Zondervan, 1992. ISBN 0-310-54451-3. Softcover, 176 pp., \$12.00.

This is a down-to-earth book on a subject rarely written about, by a woman of wisdom and experience. Johnson and her husband have raised nine children into adulthood from their blended family. She has supplemented those experiences (some of them rather painful) with many interviews of parents with adult children. The result is a book that people with children moving into adulthood will read gladly. Johnson is not a professional worker in social services, so we don't get endless references to professionals — though she has some acquaintance with the literature. She does ground her insights in a solid Christian faith, however. She'd be a great person to live next door to.

How much advice do you give adult children? What if you see them really mess up their lives? How much control do you want to have in the raising of grandchildren? What if your adult son's or daughter's marriage breaks up? You won't find here simple answers to your own situation, but you'll find issues like these sensitively discussed.

The Hilarity of Community: Romans 12 and How to Be the Church, by Marva J. Dawn. Grand Rapids, Mich.: Wm. B. Eerdmans, 1992. ISBN 0-9028-0657-0. Softcover, 303 pp., \$22.99.

Marva Dawn, the theologian who wrote *Keeping the Sabbath Wholly*, has written a beautiful book applying Romans 12 to the situation of people living the Christian life together. She brings together careful exegesis with stories about Christians whose experiences make the text come alive. If you think that careful Bible study is dry and removed from life, you need to see this book. Dawn brings Scripture to life in a delightful and profound way. She uses "hilarity" as a translation of the word in Romans 12:8 which invites "those who have the gift of showing mercy to use that gift with cheerfulness."

Loosening the Reins: Stories of a Father and His Son, by John L. Moore. Grand Rapids, Mich.: Zondervan, 1992. ISBN 0-310-57721-7. Softcover, 223 pp., \$13.50.

John Moore wants his son to love the open range of eastern Montana where his father and grandfather have lived before him. He knows that his son may well not choose to stay on the ranch because the land may not support the family much longer.

Moore, a professional writer as well as rancher, writes movingly about the land, its animals and plants. The book is written as a series of stories to his son about their experiences together. As the leader of a house-church in the sparsely settled area, Moore's feeling for the land is also blessed by his Christian faith.

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AVAILABLE FOR CALL

The Council of the Hamilton Independent Chr. Ref. Church, Hamilton, Ont., declares — that upon successful completion of his prescribed course of study and graduation from Mid-America Reformed Seminary, the Lord willing, on May 12, 1993 — Brother **Henry VanOlst** to be a **Candidate for the ministry of the Word**.

We recommend him for consideration by all vacant churches. For further information please contact **Rev. R.J. Sikkema at (416) 389-7821** or **Mr. Henry VanOlst at (712) 737-4942**.

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Peter and Marja are



Dear P & M:

My husband has been laid off for several years. He is able to find work during the summers for very low wages. Both of us are in our 40s.

He tells me he has never seen a messier house. I like my house clean, too, but we have four children under the age of 14 and I have a time for working, homework and TV. He tells me I talk too much. He has told me to make my own decisions and when I do he criticizes me. He goes to church twice but does not like it if I read the Bible, pray and exercise before I do my housework. When I read the Bible I get a lot more work done. I have to get his permission to help at the Christian school once a week. We never had sex on our honeymoon because visiting relatives came along on the trip. And he hardly ever wants sex now.

We come from different backgrounds — he's Dutch; I'm not. I think I married him because I was afraid I would not get married. I have offered to go see a counselor but he won't go. Please pray for me (and us) and offer some advice.

Dear Constantly Criticized:

Your husband is in a blaming mode. He sounds like a very unhappy man who is frustrated with the way his life has gone. Because the two of you spend so much time together, you are a very handy target for his dissatisfaction. It will probably be a big relief for both of you when he gets work again this summer.

His attitude reflects a very low self-image. He blames you for a messy house — that's his attempt to bring you down to his perceived level of failure. He tries to prevent you from positive activities like Bible study, prayer and exercise — that's his attempt to keep you at his current level of enforced inactivity.

Insecure people are easily threatened by the well-being of others. Your husband is threatened by you. It's a common problem in marriages in which one of the spouses has been laid off. It can also be a problem in marriages in which one partner advances in his or her career while the other struggles just to keep going. And our cultural upbringing heightens this problem when the woman moves ahead while the man stays behind.

Since both of you value the teachings of Scripture, you will appreciate Paul's admonition in I Thess. 5:11: "Therefore encourage one another and build each other up." Because of all the criticism you're receiving you will find this very hard to do right now. Yet your husband needs encouragement more than anything else.

The vows used by both the bride and the groom in Christian Reformed wedding ceremonies end with these words; "I will serve you with tenderness and respect and encourage you to develop the gifts that God has given you." Again, encouragement is your mutual responsibility towards each other.

Your letter reveals so many areas of frustration that a Christian marriage counselor is definitely the way to go. Since your husband won't go, however, why don't you go on your own? You can then at least deal with your feelings. You can even learn coping strategies so that you can become a source of encouragement to your terribly discouraged husband. As time goes by he may begin to see the benefits of counseling for you and have a change of heart for himself. Even if he never sees the light, you should still do it for yourself.

We don't want to give you the impression that you are responsible for your husband's unhappiness. Ultimately he has to take responsibility for his own lack of work, his lack of sexual desire and his lack of encouragement. For example, if he hates a messy house, why doesn't he participate with you in cleaning it to his standards? We believe these symptoms suggest that your husband may be depressed. Professional help could make a huge difference for him and for your family.

You have our prayers. In fact, we prayed for you by name when we started and when we finished this column. As we prayed, we found ourselves asking the Lord to give your husband a job that he enjoys and to give you other outlets and relationships that will be supportive to you. May God hear our prayers. May God also hear your prayers as you actively pray for your husband and your situation. Write us again in the future and let us know how things have gone for both of you.


Dear Readers:

At the time of this writing we have two letters left in our file. Does this mean that we will have a summer recess? The answer to that question lies in your pens.

**Write to: P&M
c/o Christian Courier
4-261 Martindale Rd.
St. Catharines, L2W1A1**

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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		<p>1968 June 14 1993</p> <p>Psalm 121: 8.</p> <p>With praise and thanksgiving to God, we are happy to announce the 25th wedding anniversary of our parents,</p> <p>ARNOLD and MARGARET HOEKSTRA (nee LINKER)</p> <p>We pray that the Lord will continue to keep you in His loving care.</p> <p>With love from your children:</p> <p>Sheryle</p> <p>Shelley</p> <p>Judy</p> <p>Crystal</p> <p>Open house will be held, June 19, 1993, D.V., from 2-4 p.m., at the Wyoming Chr. Ref. Church, 529 Superior Street, Wyoming, Ont. Best wishes only please!</p> <p>Home address: 700 Centennial St., Box 223, Wyoming, ON N0N 1T0</p>	<p>Kollum Aylmer</p> <p>1943 May 13 1993</p> <p>With thankfulness to our heavenly Father we wish to announce the 50th anniversary celebration of our dear parents, grandparents, and great-grandparents,</p> <p>JOHN and BOUKJE MEDEMA (nee VAN LINGEN)</p> <p>May God continue His faithful care over you.</p> <p>Ted & Jayne Hoogsteen — Fenwick, Ont.</p> <p>Ham Medema — Kitchener, Ont.</p> <p>Bill & Etty Broer — Kincardine, Ont.</p> <p>Harry & Ann VandeHoef — Guelph, Ont.</p> <p>Charlie & Liz Gysbers — Vancouver, B.C.</p> <p>John Medema Jr. — Aylmer, Ont.</p> <p>Grandchildren and a great-grandson.</p> <p>Home address: R.R. #7, Aylmer, ON N5H 2R6</p>	<p>Burlington, Ont.</p> <p>1953 June 6 1993</p> <p>"In all your ways acknowledge Him and He will make straight your paths" (Prov. 3: 6).</p> <p>We thank the Lord for all His care and blessings as we joyfully celebrate the 40th anniversary of our dear parents and grandparents,</p> <p>JOHN and MARGARET VANDER HOUT (nee VANDERVELDE)</p> <p>Annetta & Darrell Skelly — Mississauga, Ont.</p> <p>Jonathan, Andrea</p> <p>Clarence & Joanne Vander Hout — Wellandport, Ont.</p> <p>Jenna, Krista, Laura</p> <p>Edward & Donna Vander Hout — Flamborough, Ont.</p> <p>Michele</p> <p>Maurice & Debbie Vander Hout — Ancaster, Ont.</p> <p>Martin Vander Hout — Burlington, Ont.</p> <p>We pray that the Lord will continue to bless them for many years.</p> <p>Home address: 5156 Pinedale Ave., Burlington, ON L7L 3V4</p>
<p>Thank You</p> <p>VISBEEK:</p> <p>Thanks to all of you for your best wishes, cards, and flowers, on the occasion of our 50th wedding anniversary.</p> <p>But above all thanks to our heavenly Father for His blessings, and for keeping us together for all these years.</p> <p>Thanks to our children and grandchildren who made this such a special day.</p> <p>It was all very much appreciated.</p> <p>Klaas and Jenny Visbeek.</p> <p>310 Leinster St., Woodstock, ON N4S 7E7</p>	<p>1953 May 27 1993</p> <p>"Carry each other's burdens, and in this way you will fulfil the law of Christ" (Gal. 6: 12).</p> <p>With thankfulness to God, we announce the 40th anniversary of our parents and grandparents,</p> <p>JOHN and LUMMI HART (nee DRAGT)</p> <p>We pray that God will continue to bless you and keep you in His loving care.</p> <p>Congratulations Dad and Mom, Opa and Oma!</p> <p>George & Amy Hart — Newmarket, Ont.</p> <p>Jennifer, Heidi, Laura, Katie</p> <p>Doreen & Larry Dunsire — London, Ont.</p> <p>Janice</p> <p>John Hart — London, Ont.</p> <p>Michael, Shannon</p> <p>Home address: 07-170 Cherryhill Circle, London, ON N6H 2M1</p>	<p>1933 May 24 1993</p> <p>With praise and thankfulness to God we are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>BINDERT and JACQUELINE HUIZINGA (nee EDERVEEN)</p> <p>With love from your children:</p> <p>Hans & Bep Huizinga</p> <p>Albert & Bertha Huizinga and grandchildren:</p> <p>Caroline & Clifford, Wendy, Melvin, Robert & Joan, Peter & Mary-Lynn, Renee, Brent, Tom.</p> <p>and nine great-grandchildren.</p> <p>Home address: Summit Village, #331-10041-149 St., Edmonton, AB T6E 4X8</p>	<p>Vacations</p> <p>Planning your summer holidays?</p> <p>Come to Alton Lodges, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone:</p> <p>Len & Rita Bette Alton Lodges R.R. #1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>For Rent</p> <p>House for rent in Victoria, B.C.:</p> <p>Couple only. \$200 per week + utilities. From Aug. 5 to Sept. 5, 1993.</p> <p>Phone (604) 744-4426</p>

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Anniversaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>On May 20, 1993, our parents, grandparents and great-grandparents,</p> <p>JACOB and ANNA VANDER VEER-HEIDINGA celebrated their 55th wedding anniversary.</p> <p>We praise God for the goodness He continually shows to us all, in providing for our daily needs throughout these many years. Mom and Dad, Pake and Beppe, we rejoice with you!!</p> <p>Ed & Henny Vander Veer — Nepean Jack & Anita (Samuel, Elysha, Marc), Mary-Ann & Jeff (Kyle), Michael</p> <p>Hennie & Jim Visser — Brampton Kevin, Annette</p> <p>Ruth & Marcel Dorey — Kincardine Tanya & Gareth, Caroline, Angela</p> <p>Sadie & Hans Van Manen — Oshawa David & Jane, Rick, Sara, Rob</p> <p>Tim & Melinda Vander Veer — Cornwall Glenn, Rodney, Matthew, Natasha</p> <p>Home address: 220 Viewmount Dr., Nepean, ON K2E 7M5</p>	<p>Oude Pekela Strathroy the Neth. Ont.</p> <p>1922 - May 15 - 1993</p> <p>The Lord took home on her birthday, our dear sister and sister-in-law,</p> <p>HELENA BAKER (ELEMA)</p> <p>Predeceased by her husband John, Sept. 15, 1992.</p> <p>Her brothers and sisters: Frans DeWeerd & Jeane DeWeerd (Elema) — Stratford Harry Linker & Marie Linker (Elema) — Strathroy Richard S. Elema & Betty Elema (Haagsma) — London Dave A. Janke & Joanne Janke (Elema) — South Holland, Ill., U.S.A.</p> <p>Correspondence address: Frans & Jeane DeWeerd, R.R. #4, Stratford, ON N5A 6S5</p>	<p>We thank our God for calling home our Husband, Father, and Grandfather,</p> <p>PIETER STERINGA (Sept. 4, 1908 - May 8, 1993)</p> <p>in the sure and certain hope of his resurrection unto eternal life, through our Lord Jesus Christ; who shall change our mortal bodies, to be like his own glorious body, according to the mighty working whereby he is able to subdue all things unto Himself. (Phil. 3: 21).</p> <p>Holland Christian Homes, Mrs. H.J.B. Steringa — Brampton, Ontario Jake & Eda Steringa — Brampton, Ontario Andy & Grace Steringa — Georgetown, Ontario Peter & Jennie Steringa — Clive, Alberta Mieke & Tim Buisman — Brampton, Ontario Debbie & Herb Armitage — De Winton, Alberta John Steringa — Brampton, Ontario Emily & Roger Kelly — Hollywood, Florida Jerry & Janet Steringa — Georgetown, Ontario</p> <p>26 grandchildren and 16 great-grandchildren.</p> <p>Please send all mail to: 30 Marsden Crescent Brampton, ON L6W 2X1</p>	<p>Hallum, Fr. Woodstock, Ont. Aug. 7, 1929 - May 4, 1993</p> <p>"God sent his only son into the world, so that we might live through him" (1 John 4: 9b).</p> <p>With that assurance we laid to rest our beloved brother and brother-in-law,</p> <p>FEIJE 'FRANK' VAN MARRUM husband of Willy Van Marrum-Bergman, who suddenly passed away on Tuesday, May 4, 1993.</p> <p>Peter & Dora Van Marrum — Smithville</p> <p>Gerlof Van Marrum & Trijntje (deceased) — Smithville</p> <p>Wikje Van Marrum-Roorda & Tjitze (deceased) — Fenwick</p> <p>Anna & Jan De Jager — Woodstock Minke & Willem Pomp — Woodstock Jelle & Mary Van Marrum — Chatham Louw & Anita Van Marrum — Woodstock</p> <p>Jeltje Enslin-Van Marrum — Woodstock</p> <p>The funeral service, conducted by the Rev. John Vander Borgh, was held in the Maranatha Chr. Ref. Church of Woodstock, Ont., on Friday, May 7, 1993.</p> <p>We commend Willy and the children to the care of our Lord.</p>	
<p>Vianen New Westminster 1943 June 4 1993</p> <p>"But as for me and my household, we will serve the Lord" (Josh. 24: 15).</p> <p>With joy and thanksgiving to our Lord, we joyfully announce the 50th wedding anniversary of our Mom and Dad, Oma and Opa,</p> <p>BAS and TRUUS VROEGE (nee TEUNISSEN)</p> <p>We pray that our Lord will continue to bless and care for them in the years to come.</p> <p>Love and congratulations from your children and grandchildren.</p> <p>Henk & Henny Vroegé — Edmonton, Alta. David, Russell</p> <p>Pim & Coby Van Reenen — Samia, Ont. Jason, Jeremy, Tara</p> <p>Home address: #801-38 Leopold Place, New Westminster, BC V3L 2C6</p>	<p>Stryen, Z.H. Strathroy, Ont. Sept. 4, 1916 - May 6, 1993</p> <p>"You have made known to me the path of life, You will fill me with joy in Your presence, with eternal pleasures at Your right hand" (Ps. 16: 11).</p> <p>In His infinite wisdom, the Lord called home His dear child,</p> <p>JACOB (JACK) VERMEULEN in his 77th year.</p> <p>We rejoice in the knowledge that Jack is now at home with his heavenly Father. He was spared all pain and suffering, for the Lord granted him his desire to be called home suddenly.</p> <p>He is lovingly remembered by: His wife: Fenna Vermeulen His children, grandchildren and great-grandchild: Barb & Ralph Tukker Pam & Harvey (Justin), Rod, Paul Marg & Bob Brinkman Erin, Steven</p> <p>His stepchildren and step-grandchildren: Ed & Mary Faber Heather, Tim, Ryan, Jonathan Albert & Christine Faber Rebecca, Richard, Katie, Nicholas John & Henriette Faber Steffie, Fiona, Mariska, Harry Grace & Henry Van Druten Jonathan, Jessica Joanne & Dick Van Dyke Greg, Kevin, Randy, Sheila Jean & Jake Hamstra Karen, Michael, Wesley, Lorraine Dorothy & Ed Zondervan Robyn, Andrew, Rachael</p> <p>Predeceased by his first wife, Lena, in 1976.</p> <p>Funeral services were held May 10, 1993, in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Interment at the Bowmanville Cemetery.</p> <p>Correspondence address: Fenna Vermeulen, 119 Oak Street, Strathroy, ON N7G 3A7</p>	<p>Varseveld, Geld. Listowel, Ont. Jan. 15, 1907 - May 5, 1993</p> <p>"For I am not my own, but belong body and soul in life and death to my faithful Saviour Jesus Christ."</p> <p>It pleased the Lord to take unto Himself His child, our much loved father, grandfather and great-grandfather,</p> <p>GERRIT WILLEM KLUMPENHOWER at the age of 86.</p> <p>Beloved husband of Hendrika Klumpenhower (Van Arragon).</p> <p>Dear father of: Henry & Tena Klumpenhower Ann Ritskes Gary & Helen Klumpenhower Ben & Wilma Klumpenhower Betty & Bill Lennips Bill & Mary Klumpenhower Rita & George Geerlinks</p> <p>Beloved grandfather of 31 grandchildren and 24 great-grandchildren.</p> <p>Funeral service was held on May 8, 1993, at Bethel Chr. Ref. Church, Listowel, Ont., Rev. J. Nutma officiating.</p> <p>Correspondence address: R.R. #1, Listowel, ON N4W 3G6</p>	<p>Leeuwarden, Fr. Brampton, Ont. Nov. 10, 1913 - May 5, 1993</p> <p>"The Lord is my Shepherd" (Ps. 23). Suddenly, at the Peel Memorial Hospital in Brampton, the Lord took to His home,</p> <p>OSCAR DUIKER in his 80th year.</p> <p>He was much loved by his wife Grace (Geeske) and his children: Carla & Everitt Boeyenga — Barrie Jack & Barbara Duiker — Barrie Jane & John Kloosterman — Thornton Jeddy & John Dupain — Barrie Jerry & Susan Duiker — Stratford Hilda & Arnie Kloosterman — London Rose & Andrew Barr — Windsor Ann & John Rupke — Scarborough Gerard & Elly Duiker — Willowdale Marion & Bill McLean — Orillia</p> <p>36 grandchildren and 32 great-grandchildren.</p> <p>Funeral and memorial services were held in Brampton on May 8, 1993.</p> <p>Correspondence address: Holland Chr. Homes, 7900 McLaughlin Rd., Apt. H 314, Brampton, ON L6V 3N2</p>	
		<p>Promoted to Glory!</p> <p>GEORGE SIKMA Feb. 12, 1993 and LINES KLUMPENHOWER May 12, 1993 went to be with the Lord.</p> <p>Our sympathy goes out to Ann and Johanna.</p> <p>May the Lord be their comfort in years to come.</p> <p>The Ladies Society "Rondom Gods Woord," Listowel.</p>	<p>Hallum, Fr. Woodstock, Ont. On May 4, 1993, the Lord took home suddenly our beloved husband, father and grandfather,</p> <p>FRANK VAN MARRUM in his 64th year.</p> <p>Wife, Willy Van Marrum (nee Bergman).</p> <p>Christina De Jager (Klaas) Floretta Pomp (John) Ann Henry (Dan) Bert Van Marrum (Carolyn) Louie Van Marrum (Jill) Jenny Rice (Darwin)</p> <p>Beloved opa of 12 grandchildren.</p> <p>"For with thee is the fountain of life. In thy light shall we see light" (Ps. 36: 9).</p> <p>Correspondence address: 49 Winniet St., Woodstock, ON N4S 5Z4</p>	<p>Rinsumageest, Fr. Agassiz, B.C. 1906 - 1993</p> <p>"It is by grace you have been saved, through faith, and this not from yourselves, it is a gift from God" (Eph. 2: 8).</p> <p>On Sunday, May 2, 1993,</p> <p>OSCAR VANDERHOEK passed into the presence of his Lord.</p> <p>Thankful to the Lord for his long and faithful life he will be sadly missed by his devoted wife of 61 years Leona Vanderhoek (nee Huizenga). He was predeceased by his son Ed in 1986.</p> <p>Dear father and father-in-law of: Bert & Tina Vanderhoek — Agassiz, B.C. Audrey Vanderhoek — Abbotsford, B.C. Melvin & Della Vanderhoek — Agassiz, B.C. Ted & Willie Vanderhoek — Langley, B.C.</p> <p>Grace & Sam Post — Agassiz, B.C.</p> <p>Dear grandfather of 27 grandchildren and great-grandfather of 20 great-grandchildren. He was a member of the Evergreen Covenant Ref. Church of Agassiz.</p> <p>A memorial service of praise and thanksgiving was held on May 6, 1993, in the Abbotsford Second Chr. Ref. Church.</p> <p>Correspondence address: 3-7284 Morrow Rd., Agassiz, BC V0M 1A0</p>
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Teachers	Summer Job Market	Summer Job Market	For Sale	For Sale
<p>Brampton, Ont.: John Knox Chr. School is seeking a full-time, itinerant teacher's aide to assist our teachers who have special needs students in their classroom. All interested parties please send resume or call for further information:</p> <p>Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Telephone: (416) 451-3236</p> <p>Previous applicants interested in the T.A. position please confirm.</p>	<p>Niagara area: 15-year-old male, looking for summer work in landscaping, greenhouses or farming. Phone Justin at (416) 935-1058.</p> <p>Seaforth, Ont.: I am a first-year architectural technician student seeking employment in the fields of architecture, construction, farming or greenhouse work. I have worked for the Ministry of Natural Resources, had experience in dairy and pork farming and in a greenhouse operation. I am enthusiastic, eager to learn and follow instructions well. Please call: Brian Van de Ban at (519) 527-0705.</p> <p>Shakespeare, Ont.: I am 18 years old and would like to work as a live-in mother's helper anywhere in Ontario. Please call Supriya Van Dijk at (519) 655-2893 or write to: Box 209, Shakespeare, ON N0B 2P0</p>	<p>Teeswater, Ont.: College student, 21 years of age, seeking work in the urban planning or design field. I have 2 years of college education but a work-related placement would give me more experience. Write to me at R.R. #2, Teeswater, Ont., if interested or call (519) 357-2983.</p> <p>Toronto/Scarborough, Ont.: 19-year-old girl looking for summer work. Reliable and hard-working. Jennifer McPhee, 68 Braymore Blvd., Scarborough, ON M1B 2N5. Phone: (416) 281-5431.</p> <p>Willowdale, Ont.: Environment-related employment (summer/permanent, Toronto-area preferred but not required) is being sought by enthusiastic, versatile senior Honours Geography (U. of Waterloo) student. Credits include Urban Ecology, Field Ecology, Planning, Regional Studies in Europe, Japan and the Pacific Rim. Would also gladly consider jobs involving landscaping, construction, writing, graphic design, or automotive detailing. References and resume available upon request.</p> <p>Please contact: Doug Vandekamp, 112-12 Deerford Rd., Willowdale, ON M2J 3J3. Phone: (416) 491-5886.</p>	<div><div>FOR SALE</div><div>SURPLUS EQUIPMENT</div><div>MAKE US AN OFFER ON ANY OF THE FOLLOWING PIECES:</div><div>One Compugraphic Compuwriter IV: in excellent condition. The following fonts are included:</div><div><div><div>Souvenir</div><div>Carminé Tango</div><div>English Times</div><div>Musketeer</div><div>Tiffany</div></div><div><div>Avant Garde</div><div>Basilica</div><div>Congress</div><div>Oracle</div><div>Helios</div></div><div><div>Hebrastyle</div><div>Engravure</div><div>Revue</div><div>Goudy</div></div></div><div>Two Kodak S II Phototypesetting Processors.</div><div>One of them is as good as new!</div><div>If you're interested, please contact:</div><div><div>Stan de Jong</div><div>Calvinist Contact Publishing Ltd.</div><div>4-261 Martindale Rd.</div><div>St. Catharines, ON L2W 1A1</div><div>Phone: (416) 682-8311</div><div>Fax: (416) 682-8313</div></div></div>	
				
Summer Job Market	<p>Bowmanville, Ont.: Responsible and enthusiastic, 18-year-old female is looking for work in life-guarding, swimming instruction, or camp counselling. Qualified, certified, and experienced. References available. Call Jessica Hull at (416) 623-3357.</p>	<p>South Mountain, Ont.: A 19-year-old, willing to work with animals either on farms, kennels, vet offices or horse farms. I have worked, for five years, on a dairy farm. I have also worked on horse farms and at vet clinics. Contact: Tina DeVries at (613) 989-2596. Address: R.R. #1, South Mountain, ON K0E 1W0</p>		
<p>Clinton, Ont.: Second-year Redeemer College student seeks summer work. Would like to work in group-home atmosphere or other job relating to psychology major. Other jobs also welcome. Much experience babysitting, short-order cooking, cleaning and library work. 21 years old, responsible and energetic. Resume and/or references available upon request. Linda Van Spengen, R.R. #1, Clinton, ON N0M 1L0. Phone: (519) 482-9177.</p>	<p>Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in housekeeping and child-care, seeks work of a similar variety or otherwise.</p> <p>Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773</p>			
<p>Conestogo, Ont.: Almost 22-year-old graduate in law security wants summer job. Experience in roofing, short-order cooking and odd jobs. Ben van Kalsbeek, 72 Grandview Dr., Conestogo, ON N0B 1N0, Phone: (519) 644-3376.</p>	<p>St. Catharines, Ont.: Third-year Calvin College student from southern Ontario is looking for summer work. Has experience in nursery and landscaping as well as in tree planting up north. Call Steve Witvoet at (416) 684-3991.</p>			
<p>Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call Ryan Slotegraaf at (705) 749-3515.</p>	<p>St. Catharines, Ont.: Grade 12 student, age 17, would like to work in an office or day care to earn money for Christian college in September. Knows typing, Word Perfect & Spread Sheets. Experienced as mother's helper, teacher's assistant. St. Catharines area. Has driver's license. Phone Allison at (416) 935-1058.</p>			
<p>Eastern Ontario: Graduate of two-year law & security administration program, looking for summer work. Has experience in the security field, as well as basic computer knowledge. Also experienced in dairy farming, greenhouse work and warehouse shipping & receiving.</p> <p>Call James at (416) 877-9322</p>				
		Miscellaneous		
		<p>Kerkdiensten op cassette in de Nederlandse taal</p> <p>U kunt zich nu abonneren op deze prekdienst, b.v.:</p> <p>a) één cassette iedere week; b) twee cassettes maandelijks; c) één cassette maandelijks.</p> <p>Prijs \$3.00 per cassette (\$1.50 extra als u de cassette wilt houden)</p> <p>Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel (416) 289-0706</p> <p>Luister naar het programma ZINGEND GELOVEN</p> <p>Elke Zaterdag, 8 uur 's morgens</p> <p>CHIN FM 101</p>		
		<p><i>Look for our Calendar of Events on page 19...</i></p>		
		Job Opportunities	Job Opportunities	Job Opportunities
			<div><div>PERSONNEL DIRECTOR</div><div>for the agencies of the Christian Reformed Church in North America</div><div>The CRCNA is seeking a qualified individual who will be responsible for developing, coordinating and implementing effective personnel programs, procedures and policies for the CRCNA agencies.</div><div>A Bachelors Degree in Personnel Administration, Business Administration or related field is required, Masters Degree preferred. Prior work experience in personnel services is essential. Qualified applicants must have excellent ability to communicate effectively verbally and in writing, demonstrate an ability to relate comfortably to people of various races and position levels, and be committed to employment justice in hiring, training and promoting.</div><div>Letters of interest by qualified persons should be sent by July 1, 1993, to:</div><div><div>Personnel Director Search Committee</div><div>2850 Kalamazoo Ave. S.E.</div><div>Grand Rapids, MI 49560</div></div></div>	

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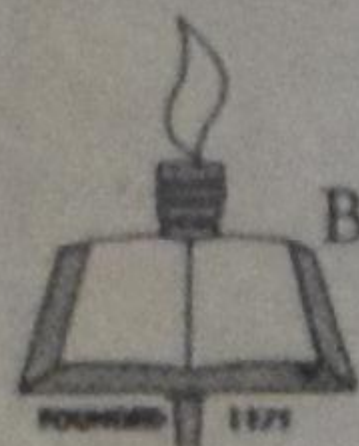
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Events

Citizens for Public Justice presents:

Creating Healthy Communities



Workshops on Community Economic Development

featuring workshop leader Bill Van Geest

Guelph: May 28

Warren and Marrian Peirs, Registrars (824-7570)

Belleville: June 2

Dave Botting: Registrar (966-1408)

Ancaster/Hamilton: June 4

Paul and Jennifer Brink, Registrars (648-0897)

Chatham: June 11

Liz Vreugdenhill, Registrar (352-2836)

Sarnia: June 12

Art and Theresa deGroot, Registrars (542-5009)

For more information contact CPJ: (416) 979-2443

Events

Job Opportunities

Job Opportunities

Christian Courier is in need of a

journalist

to work out of our St. Catharines office

Please send application and resume to the editor.

Training and experience is desirable.

Unsolicited applications already on file will be considered along with new applicants.

Applications will be accepted through
June 18 for work to begin on August 3.

Bert Witvoet, Editor
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311

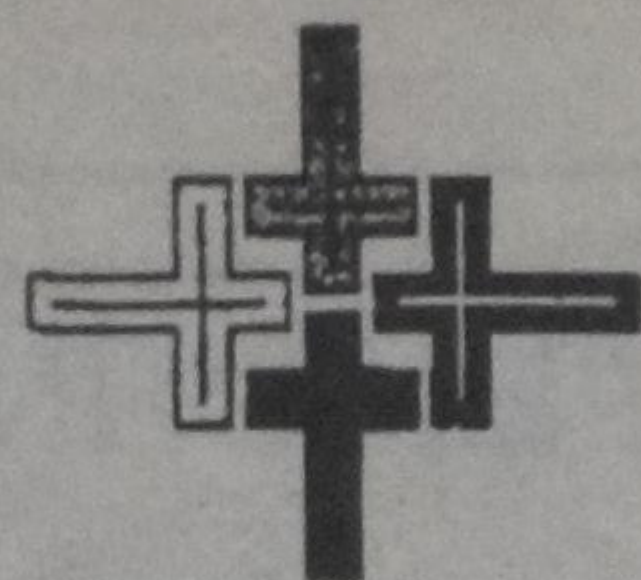
ORDAINED PASTOR

Trinity Chr. Ref. Church (Abbotsford, B.C.) a congregation of 175 families located in the heart of the Fraser Valley of British Columbia, is seeking an ordained Pastor with a heart for others. Preaching skills are desirable but communication skills for pastoral care, counselling and education are a must. More information, a church profile and position description is available on request from the:

Calling Committee
Trinity Chr. Ref. Church
P.O. Box 2268
Clearbrook, BC V2T 4X2

Job Opportunities

Job Opportunities



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Needed: An Assistant Pastor

Fellowship Chr. Ref. Church of Brighton, Ont., is a young and growing church of Jesus in need of a retired or semi-retired, part-time, assistant pastor. Brighton is a small tourist town, with a population of 4200, located in scenic Eastern Ontario.

Contact person: Trudie Aandewiel
(613) 475-3836 after 5 p.m.

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Join a church with a vision for serving the Lord.

For information or to send a resume, please contact:
John Van Huizen, R.R. #1, Trenton, ON K8V 5P4, phone:
(613) 392-1818.

Classifieds/Events

Events	Events	Miscellaneous	Miscellaneous
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RETIREMENT CELEBRATION


Ralph Schuurman

On **June 26, 1993**, all former students, staff and friends of **Ralph Schuurman** are invited to attend a **retirement celebration**, to be held at the **Clinton District Christian School, Clinton, Ont.** Dinner will be held at 5:00 p.m. with an open house starting at 7:30 p.m. Dinner tickets are available for \$11 per person. A limited number of dinner tickets is available. For tickets call **Ingrid Dekens at (519) 482-5236** or **Deb Damsma at (519) 233-5893** on or before **Saturday June 5th.**



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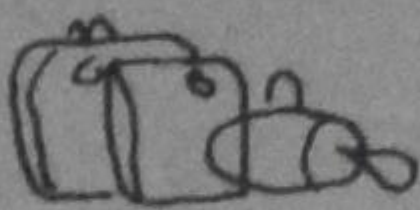
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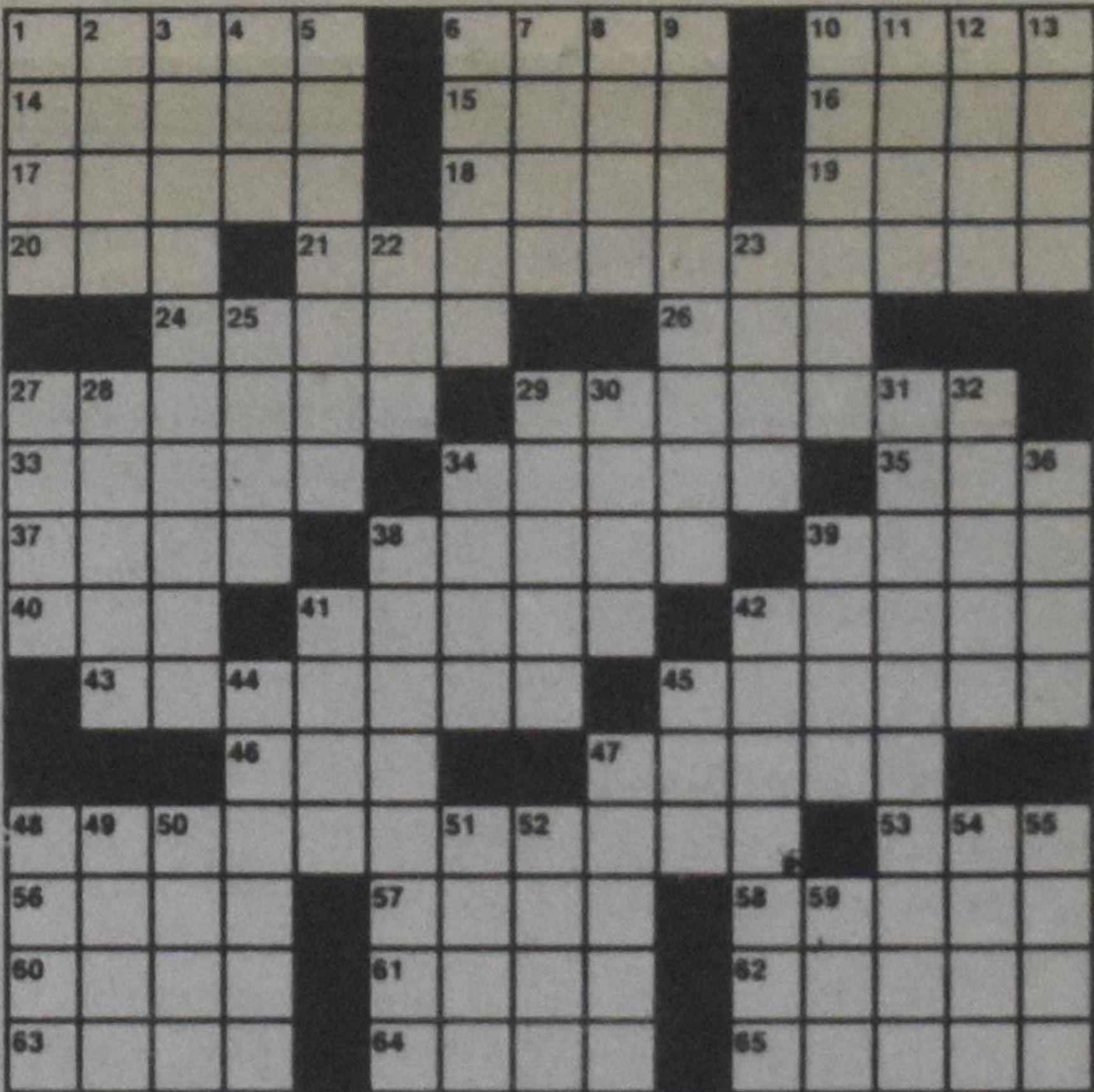


Puzzle

This Week's Puzzle

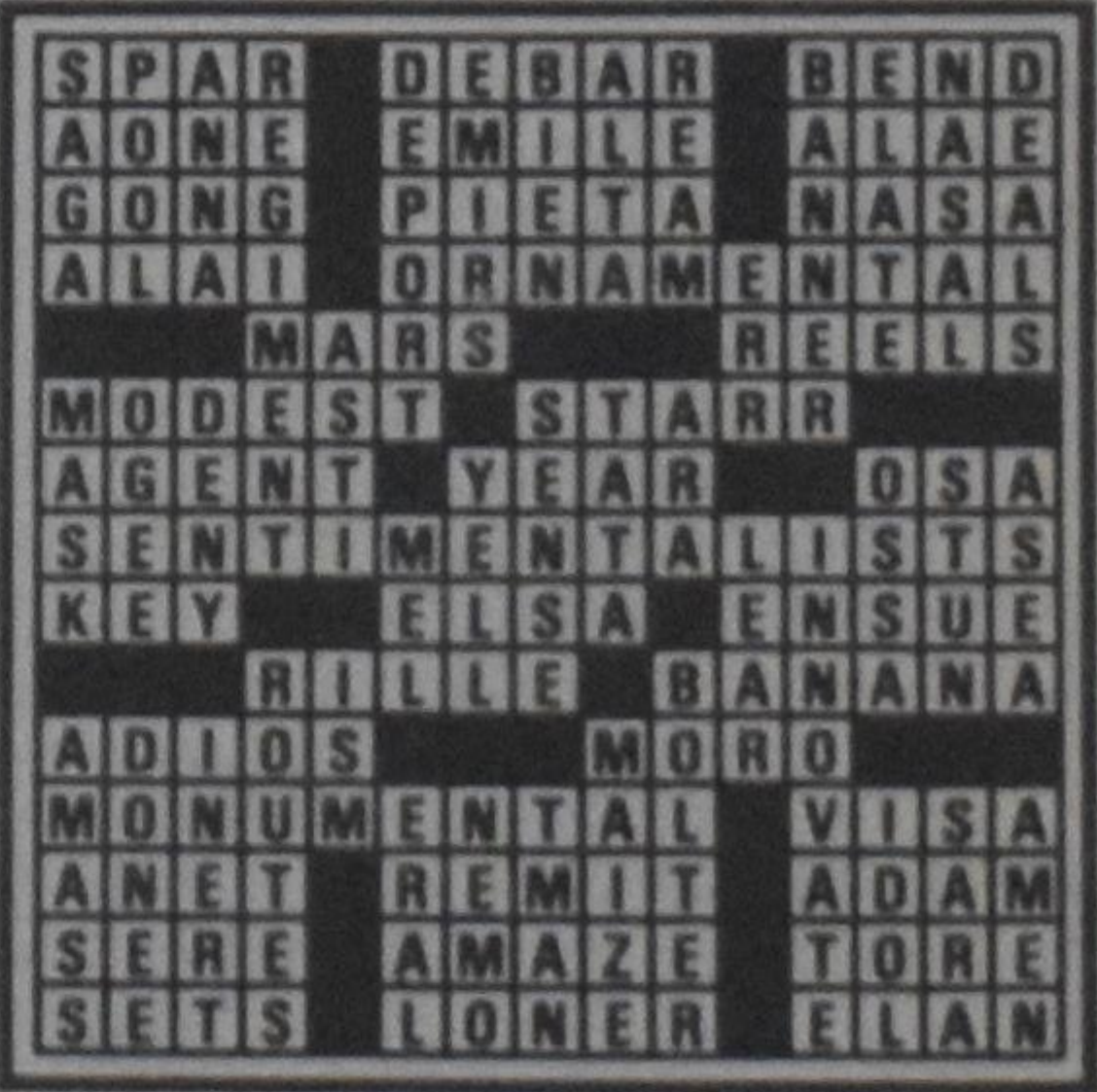
by C.F. Murray

- ACROSS
- 1 Floats on the air
 - 6 Practice for the ring
 - 10 Author Waugh
 - 14 Apportion
 - 15 Diminish
 - 16 Musical end
 - 17 Diadem
 - 18 Verdi heroine
 - 19 God of war
 - 20 Plug for a bung hole
 - 21 Fib
 - 24 Celtic priest
 - 26 Black cuckoo
 - 27 On ship
 - 29 Welcome
 - 33 Fellow from Leeds
 - 34 Set of steps over a fence
 - 35 Museum feature
 - 37 Fashion
 - 38 Spree
 - 39 — time (never)
 - 40 — soda
 - 41 Living room pieces
 - 42 Musical upbeat
 - 43 Brewing vessels
 - 45 "— Restaurant"
 - 46 Rile
 - 47 Sacrificial site
 - 48 Pamper
 - 53 Likely
 - 56 He loved an Irish Rose
 - 57 Dedicated
 - 58 Active beginning
 - 60 Solitary
 - 61 Pinniped
 - 62 Actress Burstyn
 - 63 Youthful suffix
 - 64 A Gardner
 - 65 Legal papers



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Last week's puzzle



- DOWN
- 1 Electrical unit
 - 2 Ramiz — (Albania's ruler)
 - 3 Nonsense
 - 4 Craggy hill
 - 5 Natural height
 - 6 Turf
 - 7 Poker holding
 - 8 "Forever — day"
 - 9 Legible
 - 10 Canadian region
 - 11 Lady's man
 - 12 Henry James' biographer
 - 13 Instance
 - 22 Help
 - 23 Dictator's phrase
 - 25 Libertine
 - 27 Defensive weapons, for short
 - 28 Swell
 - 29 Lab burners
 - 30 Soviet planes
 - 31 String game
 - 32 Pyle or Ford
 - 34 Strain
 - 36 Fling
 - 38 Library item
 - 39 — da capo
 - 41 Chipper
 - 42 Changed

- 44 "Annie" star Quinn
- 45 Tennis word
- 47 Confuse
- 48 Ale ingredient
- 49 Double reed
- 50 Occupation
- 51 Finished
- 52 Control
- 54 Spotted
- 55 Great deal
- 59 Porter's kin

Events

Calendar

May 28-June 11 CSS's Harry Houtman in Alberta.

May 28-June 12 CPJ presents "Creating Healthy Communities: Workshops on Economic Development."

May 28 - Guelph; June 2 - Belleville; June 4 - Ancaster/Hamilton; June 11 - Chatham; June 12 - Sarnia.

May 29 "Kaatsen," 11:30 a.m., Southside Park, Woodstock, Ont. Info.: (519) 485-0639.

May 29 Graduation ceremonies, 2 p.m., at Redeemer College, Ancaster, Ont. Speaker: Dr. Mariano Di Gangi on "Standard of Excellence." Tickets required, call (416) 648-2131.

May 29 40th anniversary, Bethel CRC, Acton, Ont. Starts 4 p.m., Acton Curling Club, followed by dinner at 5 p.m., and a social. Special anniversary service on Sunday at 10 a.m. Info.: (416) 876-4952.

May 29 Martin Mans and Willem van Suydam, organ/piano, in concert with the male chorus "The Choraliers," 8 p.m., Second CRC, Brampton, Ont.

May 29 Annual A.B.C. sale at Shalom Manor, Grimsby, Ont. Pancake breakfast from 8-10 a.m. Sale will be from 9 a.m.-12:30 p.m. Dutch hospitality at its best!

May 29 Back to God Hour rally, 8 p.m., First CRC, Barrie, Ont. Speaker: Dr. Joel Nederhood. Special music: Springdale's "Male Chorus Crusaders."

June 3 CPJ annual meeting, 7:30 p.m., 229 College St., Toronto, Ont. Speaker: Dr. Brian Walsh on "CPJ on the road to Emmaus: Shattered illusions and resurrected hope."

June 4-6 40th anniversary of the Burlington CRC, 3422 New St., Burlington, Ont. Friday at 7 p.m., Park Bible Church. Sunday services: 10 a.m., 3422 New Street; 3:20 p.m. Park Bible Church. Info.: (416) 637-5052.

June 5 Reunion of the Simcoe League, 3 p.m., Community CRC, Richmond Hill, Ont. Event includes dinner (\$12.50 p.p.), Rev. Peter Slofstra, music and fellowship. Info.: (416) 508-4390.

June 7-11 "Milk & Honey Summer Festival," a Christian vacation experience focussing on "Living in the Kingdom." Call Janet at (416) 648-2131.

June 8 First alumni concert with Fred De Haan (piano), Stephanie Van Rooyen (organ) and the "Alumni Concert Choir" (Christiaan Teeuwssen, director). At 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$5.00.

June 9 "Hollandse Dag" at 10 a.m., Community Centre, Moorefield, Ont. A variety program awaits you! Speaker: Rev. Wm. T. Koopmans. Bring lunch and your own mug.

June 12 "Kaatsen," 11:30 a.m., Alexandria Park, Strathroy, Ont. Info.: (519) 247-3731.

June 13 Dutch worship service led by Rev. H.R. De Bolster, 3 p.m., CRC, Ancaster, Ont.

June 14-17 Third annual 4-day evening walk, Royal Botanical Gardens, Hamilton, Ont. Get the official medal of the "Vierdaagse" held in the Dutch city of Nijmegen! Info.: (416) 383-6319.

June 16 "Hollandse Dag" in Kingston, Ont. At 10 a.m. in the First CRC. Speaker: Rev. Carl D. Tuyl. Info.: (613) 384-2493.

June 19 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, Rockwood, Ont.

June 23 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, Woodstock, Ont. Info.: (519) 475-4946.

June 26 Retirement celebration for Ralph Schuurman. Dinner at 5 p.m., open house at 7:30 p.m., at the Clinton District Chr. School, Clinton, Ont. For tickets call: (519) 482-5236 or 233-5893.



News

Anti-gay activist brings inflammatory message to Calvin College

Marian Van Til

GRAND RAPIDS, Mich. — A fundamentalist preacher from Colorado created a stir at Calvin College in Grand Rapids, Mich., last month with an anti-gay speech that many afterwards termed "extremist," "hateful" and "vicious."

Dr. David Noebel, a 1959 graduate of the Reformed Church's Hope College in Holland, Mich., is the founder of Colorado for Family Rights and director of Summit Ministries in Manitou Springs, Colorado. Last fall he led a successful campaign to pass Amendment 2 to Colorado's Constitution which prohibits the state from "adopting laws or policies which provide that homosexual, lesbian, or bisexual orientation, conduct, or relationships constitutes or entitles a person to claim any minority or protected status...."

Noebel was invited to Calvin by a conservative student political club, the College Republicans, to speak on "Christianity, Homosexuality: Contradiction?"

It was originally thought by event organizers that Noebel would be speaking to under 50 people. But campus-wide announcements of the event and a tip-off "by a few, or least one student," according to Calvin's director of media relations Bruce Buursma, brought local gay rights activists, TV and newspaper reporters and a capacity crowd to the college's 1,200-seat Fine Arts Center on April 22.

Belittling political opponents

Noebel immediately annoyed some, says Buursma, by greeting the huge crowd as his "fellow Republicans and 'ditto-heads'" — the latter a reference to followers of the influential, ultra-conservative American radio and TV personality Rush Limbaugh. Buursma says Noebel also "contemptuously referred a dozen to 15 times to the President of the United States or his spouse as 'Billary,'" — also a Limbaugh tactic. Noebel angered others when he used another "Rushism" referring to the student group called the Progressives (who sponsored a later panel discussion on homosexuality) as the "retrogressives."

Annoyance turned to disbelief and anger when Noebel's language became "inflammatory and ugly," says Rev. Robert Meyering of Grand Rapids. Noebel showed a sexually graphic 16-minute film called *The Gay Agenda*, "which showed gays at a San Francisco parade — where you're of course going to see

Mike Van Dennen, director of alumni and college relations, agrees that Noebel "speaks a lot of truth" — but says the question is: "Does he speak the truth in love?" Van Dennen notes: "He uses a lot of warfare imagery. That tells you much about his tone."

Calvin College's dilemma, explains Van Dennen, is "deal-

audience members. Van Dennen describes the scene as "like a routine in a night club: audience members would yell out comments and Noebel would jump on them, making sarcastic and witty remarks."

From where he sat, Van Dennen says, it looked like most of the heckling did not come from Calvin students. However, Buursma admits that two known Calvin students "applauded when Noebel ended a story saying a doctor had died of AIDS," making the rest of the audience audibly recoil.

"Noebel's extremism begat some extremism," Buursma concedes. "This was not a highly civilized or charitable exchange. It was never 'out of control' but it was just on the edge. There was a real palpable, unsettling kind of tension. It's not every day you get bombastic homophobia in your face. People tend to react strongly to that — one way or another."

Van Dennen thinks it's unfortunate that the debate turned into a political brouhaha. "Other than a couple of references to Scripture, it was a political talk," he says. "This was not presented with a Christian perspective. It was not a context in which serious discussion could take place." College Republicans, however, have defended Noebel's presentation as "educational" and say there was nothing wrong with allowing Noebel to express his opinions.

Another issue raised after Noebel's visit has been the extensive funding of the College Republicans by non-college sources like the Amway Corporation. Amway is owned by Christian Reformed businessmen Richard De Vos and Jay Van Andel. Their money has allowed the club to bring in nationally prominent conservative speakers such as columnist William F. Buckley, former U.N. ambassador Jeane Kirkpatrick and former U.S. attorney general Edwin Meese, but lack of such subsidies has prevented those of opposite viewpoints to do the same. The college is currently reviewing that funding policy, which was begun in 1988 after the Student Senate decided that the club should not be allowed school funds to be used for partisan purposes.

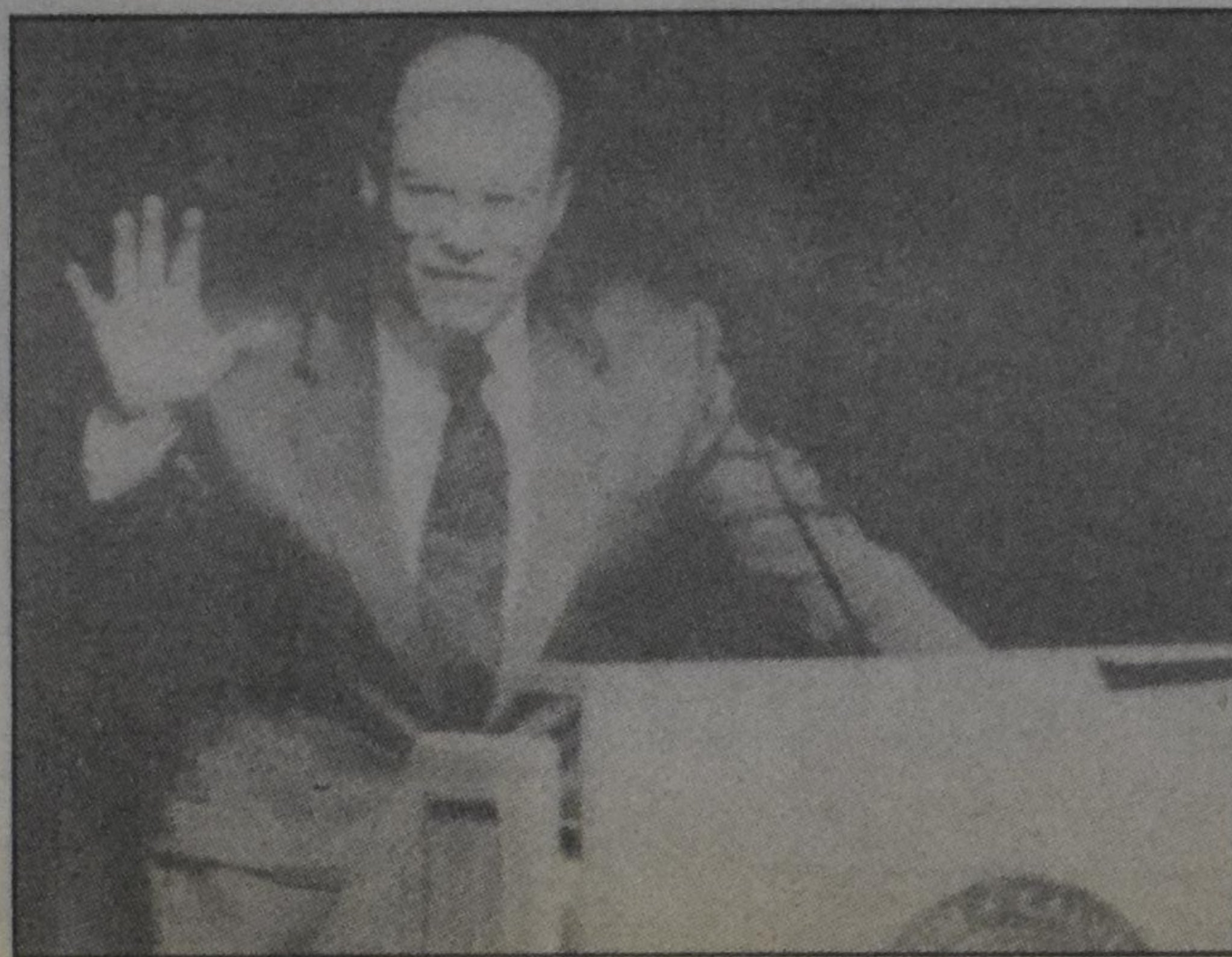


Photo: Rick Treur, courtesy of Chimes

David Noebel advocates militant opposition to homosexuals

all kinds of extremists," says Meyering. "But he presented it as if that's how all gay people are and told us, 'If you don't fight against them you're not a good Christian.'" Buursma confirms that Noebel's rallying cry was, "If you're a real Christian you have to be militant, and militant against gays."

Twenty reasons

Noebel presented a list of 20 reasons why he favoured the Colorado amendment, spending from two to 15 minutes explaining each point, says Buursma. For his arguments Noebel appealed to the Bible, history, the U.S. Constitution, the Boy Scouts, the majority of Colorado voters and the majority of church denominations, "24 other states that have sodomy laws" and several other issues, including what Noebel called Amendment 2's "refus[al] to grant legal respectability to a lifestyle that includes anal sex, swallowing semen" and seven other practices he names.

"I don't disagree with every one of his points, I don't," asserts Bruce Buursma. "But the inflection, the combative body language — it was that [that created the uproar] as much as if not more than the words he chose."

ing with students who may be homosexuals in a compassionate manner while not letting people off the hook in terms of their behaviour. How can we faithfully respond to what synod has asked us to do?" i.e., teach that homosexual behaviour is a sin while maintaining that those with homosexual orientation need to be accepted and ministered to by the church?

"We're trying to deal with a sensitive issue of sexuality in Christian love, in a way that doesn't put people down. But Noebel came on like a bull in a china shop promoting a kind of enemy attitude, suggesting we have to deal with all homosexuals as our enemies." Buursma says he "would judge that this is not an enormous issue on this campus. It has developed into one, but more because it became a political and 1st Amendment (i.e., free speech) debate. The average student is not homophobic, but not especially sympathetic to gay rights. It's a disturbing issue to many college students, many of whom are not settled in their own sexuality."

Extremism begets extremism

Buursma acknowledges that Noebel was "heckled" by some

News Digest

Edited by Bill Fledderus

Game show for clergy

LONDON, U.K. — The world's first television game show for real-life priests and rabbis will debut June 6 on Britain's ITV network. "Divine Inspiration" will pit teams of competing clerics in wars of good, clean ecumenical fun, like naming a hymn sung backward, concocting 60-second sermons based on funny first lines or decoding tabloid-style headlines based on Old Testament stories, according to *Newsweek*.

Rural women have harder time with abuse

KITCHENER, Ont. — Rural women who want to leave an abusive relationship often find their close-knit community to be more of an obstacle than a support, says Angela Hodgson of the local Rural Women's Shelter Program. Many are intimidated by fears of gossip and by having to leave their community in order to find a women's shelter. When a shelter is begun in their community, they usually know — and are known by — all the volunteers who staff the shelter, she said in a recent interview with the *Toronto Star*.

Traffic deaths drop

OTTAWA — Road deaths in Canada fell 6.1 percent last year, according to recently released government statistics. Three thousand four hundred and sixty people died in traffic accidents in 1992. The overall decline in fatalities is attributed to road safety programs, better driver education, safer vehicles and reduced drinking and driving, according to officials interviewed by Canadian Press. Ontario is proud to report that its road deaths have been dropping steadily since 1973, even though the number of cars is increasing. Sadly, one province did not show a decline in fatalities: New Brunswick.